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UNITED STATES OF AMERICA.











BROOKS AND FITCH DEBATE.



# A DEBATE

ON

THE BEGINNING OF MESSIAH'S REIGN, THE ABRO-  
GATION OF THE MOSAIC LAW, AND FIRST  
PROCLAMATION OF THE GOSPEL;

475-22  
BAPTISM:

ACTION, SUBJECT, AND DESIGN;

THE "DISCIPLES" OR "CHRISTIAN" CHURCH THE SAME INSTI-  
TUTED BY JESUS CHRIST ON PENTECOST;

THE DOCTRINE AND POLITY OF  
THE METHODIST CHURCH A FEASIBLE BASIS FOR  
THE UNION OF ALL CHRISTIANS;

BETWEEN

ELD. JOHN A. BROOKS,

*Of Winchester, Kentucky, of the Church of Christ,*

AND

REV. J. W. FITCH,

*Of Winchester, Kentucky, of the Methodist Episcopal Church South,*

17  
Commencing Sept. 13th, and ending Sept. 18th, 1869.

DONALD PADMAN, Phonographer, of Louisville, Ky., Reporter for Mr. Brooks.

ALBERT SUTLIFFE, Phonographer, of Cincinnati, Ohio, Reporter for Mr. Fitch.

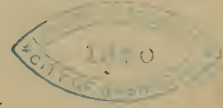
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MODERATORS:

JUDGE JAMES FRENCH, *of Winchester, Ky., President;*

REV. ROBT. HINER, *of the Methodist Church, and*

ELD. R. M. GANO, *of the Church of Christ.*

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## PRELIMINARIES.

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By agreement of the parties, the regulations of the "Campbell and Rice Debate" were adopted as rules for the government of the present Discussion.

The following propositions are discussed :

I. With the beginning of Messiah's reign on Pentecost, the law of Moses was abolished, and the Gospel in its elements, and with its conditions of salvation, first proclaimed. Mr. Brooks affirms.

II. Infant baptism is authorized by the Word of God. Mr. Fitch affirms.

III. The baptism of a believing penitent is for the remission of past sins. Mr. Brooks affirms.

IV. The sprinkling or pouring of water upon a proper subject, by a proper person, in the name of Father, Son, and Holy Spirit, is Scriptural baptism. Mr. F. affirms.

V. The church known at this day as the "Disciples," or "The Christian Church," is the church which was instituted on the day of Pentecost. Mr. B. affirms.

VI. The doctrine and polity of the Methodist Church present a feasible basis for the union of all Protestant Christians. Mr. F. affirms.



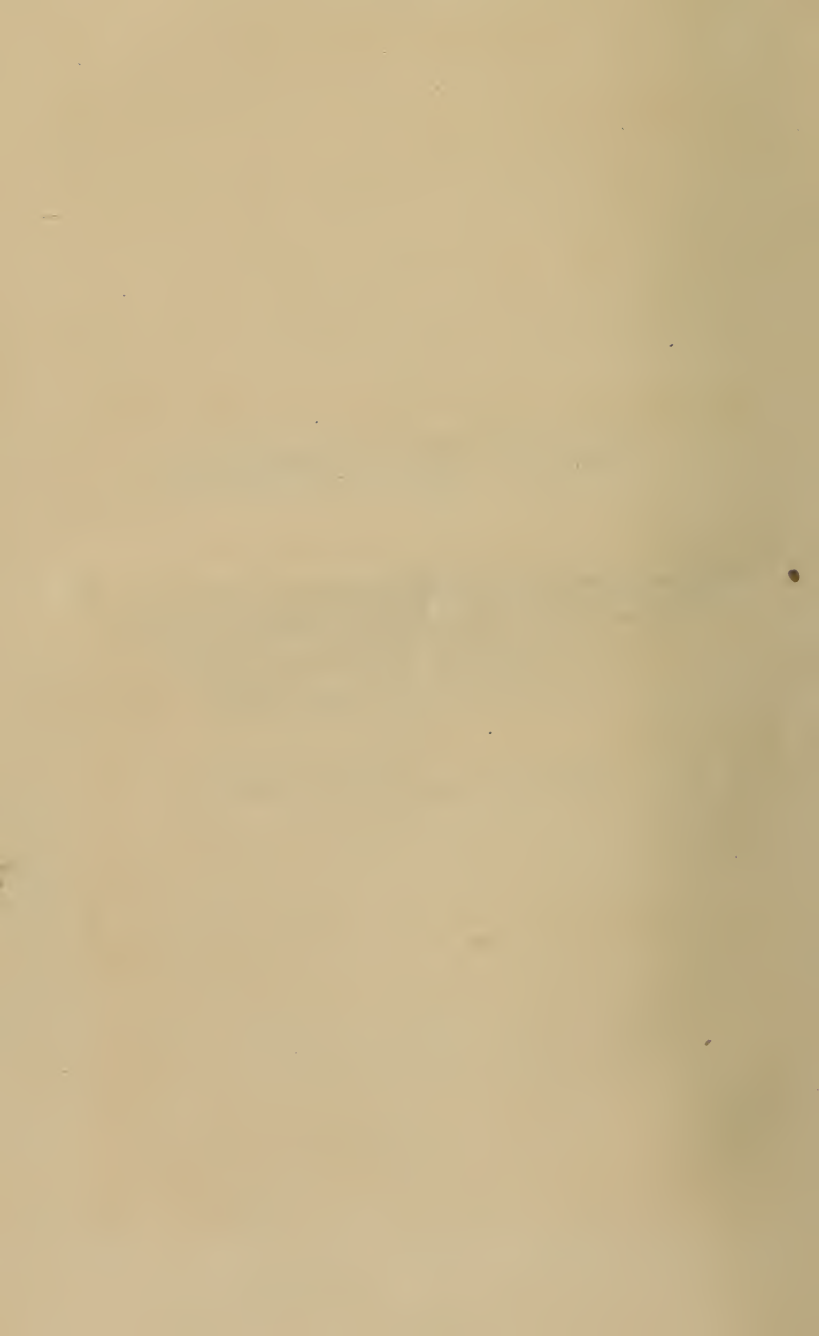


# FIRST PROPOSITION.

WITH THE BEGINNING OF MESSIAH'S REIGN ON PENTECOST, THE  
LAW OF MOSES WAS ABOLISHED, AND THE GOSPEL IN  
ITS ELEMENTS, AND WITH ITS CONDITIONS  
OF SALVATION, FIRST PROCLAIMED.

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Monday, September 13, 1869.



# DEBATE.

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## MR. BROOKS'S FIRST ADDRESS, ON THE FIRST PROPOSITION.

*Monday, September 13th.*

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN :

WE have no apology to make for our appearance before you on this occasion. We have ever believed that religious controversies, properly conducted, could only result in good to those who hear with unprejudiced minds. With this conviction, as to the propriety of religious discussions, we have not hesitated, at any time or under all circumstances, properly to discuss questions in which we are all so deeply interested. Indeed, but for controversies, the religious intelligence, which at present exists in this world, could not have been. The religious knowledge of the world to-day is the result of the controversies of Martin Luther, Calvin, Wesley, and others.

The proposition before us for discussion this morning is: "*That with the beginning of Messiah's reign on Pentecost the law of Moses was abolished, and the Gospel in its elements and with its conditions of salvation first proclaimed.*" In the very statement of the proposition, it is conceded that the Messiah's reign did begin upon Pentecost. To concede this is to yield all that we claim in the proposition. If the Messiah's reign began upon Pentecost, of course, the law of the Messiah was first made public then, and that law in force before his coming must of necessity have been abrogated. The principle I maintain here to-day is one of vital importance, and one which will justify us in stating the proof by which we arrive at this conclusion. We have first to prove that the kingdom of our Lord Jesus Christ was established on the day of Pentecost; that the reign of the Messiah began at that time. In the second place, that the law of Moses was abolished with the beginning of that reign. By the law of Moses, we mean the law

given through the mediation of Moses. In Hebrews x: 28, the Apostle says: "He who despised Moses's law, died without mercy under two or three witnesses." The man that trampled upon the authority of that law, that refused to obey the mandates of that law, died without mercy under two or three witnesses.

Again [John i: 17]: The law was given by Moses, but grace and truth came by Jesus Christ. We see the distinction is clearly drawn between the law of Christ and the law of Moses. This latter law, we are to affirm, has been abrogated. In the next place, we are to prove that the Gospel in its elements was then first proclaimed. By its elements we simply mean the great facts of the Gospel as developed in the death, burial, resurrection, ascension, and coronation of the Redeemer of the world. In the last place, we shall attempt to prove to-day that the conditions of salvation, under the reign of Christ, were first proclaimed upon Pentecost; that the terms of pardon as laid down by Jesus Christ and his apostles were then first published to the world. To these facts we ask your attention this morning.

I would that this proposition was more simple; that there was but one truth to demonstrate. But we have at least four distinct propositions to establish; running, indeed, the one into the other; distinct, yet here closely connected.

On the proposition that the kingdom of Jesus Christ was set up on the day of Pentecost, that the reign of Christ began on that day, the first argument I shall advance is based upon Daniel ii: 44: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Now, the discussion of these propositions would amount to but little, unless the truth should be elicited. I have but one purpose, then, in the proposition—simply to present the truth, and thus the difference between his Church and mine. And I want, just here, to say that I use the expression "my Church" simply in a conventional sense; it is the Church of Christ, not ours. Now, my Church, if you will permit the expression, claims that the kingdom of Jesus Christ began upon the day of Pentecost. My friend claims that the kingdom had long been in existence, that it had an existence before, that the kingdom was present, and that Jesus was reigning prior to that day. The proposition, then, is clearly before us. Jesus commenced to reign on that day, and was coronated King of kings on that day. The above are the utterances of Daniel, who lived long after the descendants of Abraham received the law upon Sinai; after all those periods in which our pedit-baptist friends have fixed the beginning of the kingdom of Jesus Christ. Centuries had elapsed since God, through Moses, had spoken to the people, when the prophet presented these great facts. He has before the king that

most wonderful image with golden head, silver breast and arms, belly and thighs of brass, and legs of iron, which by common consent referred to the future universal empires of the world. The prophet said to the king of Babylon: "Thou art the golden head," but another kingdom shall come up after you, represented by the silver breast and arms of the image, which shall overcome your kingdom, which shall banish it from existence.

This was the Medo-Persian empire, established by Cyrus, which broke in pieces the Babylonian dynasty; this, in the image, was represented by the arms and breast of silver. This was succeeded by the Greco-Macedonian kingdom or empire, headed by Alexander the Great, and represented in the image by the thighs and belly of brass; this again by the Roman empire, represented by the iron legs and feet with toes of iron and clay mixed. Now, says the prophet, in the days of these kings (the Roman emperors) the God of heaven shall set up a kingdom that shall never be destroyed, that shall not be left to other people, but which shall break in pieces all these kingdoms. Are these sayings applicable to that kingdom of which my friend speaks? are these things applicable to the Jewish kingdom? Is it possible that that kingdom, after having been in existence for centuries, could be in the future? "In the days of these kings *shall* the God of heaven *set up a kingdom.*"

The prophet says: "In the days of these kings, the God of heaven *shall set up a kingdom which shall stand forever.*" Did the Jewish kingdom stand forever? Is there left behind to-day scarce a memory of it? "It is to *break in pieces* all these kingdoms," (this kingdom, which the God of heaven was to set up, is to break in pieces all others). Has the Jewish kingdom done it? Did the kingdom of my friend do it? Has *it* not rather been broken in pieces since that? Are we to expect that it will again stand upon the earth?

Again: The prophet represented this kingdom as a little stone cut out of the mountain without hands, and rolling on and on, until it filled the whole earth, and crushed these kingdoms. Was the Jewish kingdom cut out without hands? Was not that kingdom established by the sword? Was it not by the sword of David and of Solomon that it was established? Could their kingdom be represented by the stone cut from the mountain *without hands*, and rolling on and on?

We have, then, thus clearly established that, in the days of the Cæsars, God set up a kingdom which can not possibly be the kingdom that my friend represents on this occasion.

Our second argument leads us to Micah iv: 1, 2: "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow into it.

And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem." In this passage the prophet declares that in the last days it shall come to pass that the mountain of the house of the Lord shall be established above the hills. In the last days of what? Remember, now, the prophet speaks long after the Jewish kingdom had been established—long after the law had gone from Sinai. "It shall come to pass, in the last days, that the Lord's house shall be established in the top of the mountain, for the law shall go forth from Zion, and the word of the Lord from Jerusalem." Is there a period yet in the future, in which, from Zion's summit, God is to send forth the law for the delivery of the people? Is my friend to assume that God has not completed his revelation, and that the last law has not gone forth to govern the people; that the mountain of the house of the Lord is yet to be established? The prophet extends the last days of the Jewish kingdom to the day, when the law of Moses shall be succeeded by the law of the Lord, which is to go forth from Zion and from Jerusalem. That law my friend contends for went forth from Sinai, and the law of the Lord, which was to go forth in the last days, was to go forth from Zion, and not from Sinai; but in the last days of what? The world? No; but of the Jewish kingdom. Then, the law of the Lord was to go forth from Zion, and the word from Jerusalem; this was not accomplished until the day of Pentecost.

We freely admit thus much: that Christ was anointed prophet, priest, and king prior to the day of Pentecost; that, in this sense, he was king—he was heir apparent to the throne of the universe. On one occasion, when Pilate asked him: "Art thou the king of the Jews?" he answered and said: "Thou sayest it." In some sense, then, Christ was king at this time. "I am," he said, in answer to the question.

Again: That the principles of the kingdom of Christ, the great principles not fully developed, made their appearance in the personal ministry of Jesus Christ, is not to be doubted. He spoke in parables; sometimes in terse expressions; sometimes in utterances wrapped in impenetrable mystery, to conceal the principles that were afterward to be developed in proclaiming his Word, and that were to be interpreted fully by his apostles.

Let us turn to Matthew xii: 28: "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." Matthew xxi: 21: "That the publicans and the harlots go into the kingdom of God before you."

Again, Luke xvi: 16: "The law and the prophets were until John. Since that time the kingdom of God is preached, and every man presseth into it." Matthew xi: 12: "And from the days of John



the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force."

Matthew xxiii: 13: "But woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." Now, then, that in this sense the kingdom of Christ was present; that in this sense people were pressing into that kingdom, is not for a moment to be doubted. I do not know how better to explain these passages than by an illustration of this kind: Prior to the establishment of the Federal Constitution of America, the great principles of liberty were present, if you please, in the spirit of the people of New England, in the writings of Jefferson, in the burning eloquence of Henry; yet they were the principles of liberty in an unorganized state. The great mass of the people may be said to have pressed into this preparation for the republic. It may be said, in this sense, of the Tories, that they neither went in themselves, nor would they permit others to go in. But would it be claimed, for a moment, that that confederacy was perfected until the Constitution was adopted by the people in general Congress assembled, and fully proclaimed as the law of the land? When Washington was named by acclamation as President of the United States, he may be said to have been President in one sense—the President elect; but did he begin to rule until inaugurated as such? Now, in this sense, the kingdom of Christ was present.

We want to-day simply to know the truth, and exactly how these Scriptures are to be interpreted. That they can not mean that Christ had begun to reign, that the kingdom had been set up literally and truly, that the power of Christ was then being exerted, like that of a king upon his throne, is evident from the following Scriptures. In Mark ix: 1, Christ says: "Verily, I say unto you, that there be some of them that stand here which shall not taste of death, till they have seen the kingdom of God come with power." The coming of that kingdom, then, was yet in the future. Luke xxii: 18: "For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." That kingdom, then, is yet in the future. Will our friend presume for a moment to tell us that, when the Savior said the kingdom shall come, the kingdom had already come? When the Son of God says the kingdom shall come, was it not yet to come? Certainly so. Beyond all question, then, at this time the kingdom was still in the future.

Again, we build an argument on Luke vii: 28: "For I say unto you, among those that are born of women, there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God is greater than he." If the kingdom was present, John was in that kingdom; yet, with all the claims he could present, the Savior says, "But he that is least in the kingdom of God

is greater than he." How can John be greatest in the kingdom and yet be less than the least in the kingdom? John in the kingdom, and yet less than the least! We can not have any thing less than the least. Therefore, without fear of contradiction, we say that John was not in the kingdom of Christ; and if John was not in that kingdom, that kingdom was not in existence on the face of this earth.

Again, we base our fifth argument on John iii: 5: "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." To whom did the Savior speak this language? Here was Nicodemus, a ruler of the Jews; not only a Jew, but entitled to every privilege of a citizen, and a ruler in that kingdom to which my friend stands committed this morning. But though a Jew, and a ruler in the Jewish nation, yet, at the same time, the Savior says, "Except ye be born again, ye can not enter into the kingdom of God." Will my friend tell us this kingdom is that of ultimate glory? He will not, for every time he administers baptism, he quotes this very passage as the authority by which he does it.

Now, our Savior said to those in the Jewish kingdom, "Except ye be born of water and of the Spirit, ye can not enter into the kingdom of God." Is it possible that a man could be out of the kingdom, and yet in it at the same time? The Son of God says to the Jews, Unless ye be born again, ye can not enter into the kingdom of God. My friend says they were already in the kingdom; which is right, Mr. Fitch, or the King himself?

Matthew xvi: 18, 19: "And I say also unto thee, Thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatever thou shalt bind on earth shall be bound in heaven; and whatever thou shalt loose on earth shall be loosed in heaven." I need not say here that I assume the Church of Christ to be the kingdom of Christ; that the Christian is the subject of that kingdom; that the head of the kingdom is the head of the Church; that the subjects of the one are the members of the other. Then he says: "Upon this rock I will build my Church, and the gates of hell shall not prevail against it." Are we to suppose the Son of God would have said this, when that Church had been in existence for centuries. I know not by what rule of interpretation my friend can get clear of the passage before us. If I seek out a place to-day, and say, upon this spot I will build my house, there is not a Methodist preacher here who would not understand the building to be a future event. And yet, when the Lord says, "I will build upon this rock," they can not understand. Why can they not understand? Not because I make the Savior mean just what he says, but that it excludes identity, and with it infant baptism, forever. "Upon this rock I will build my Church."



But my friend will say the Savior does not mean this. How does my friend know? When I say a thing, do not I mean it? If I were to go to him and make a statement, would he not believe it? Then why not believe the Son of God when he says, "I will build my Church upon this rock, and the gates of hell shall not prevail against it?"

Once more: The basis of our seventh argument may be found in Acts xvi. Before the Savior ascended up into heaven, one of the apostles said, "Master, wilt thou at this time restore the kingdom unto Israel?" Their idea was, that Christ had come into this world to continue the reign of David—to literally sit upon the throne of David—simply to establish a temporal kingdom. Hence, when the Savior was in their presence, they asked him the question, "Wilt thou at this time restore the kingdom unto Israel?" Unquestionably, up to this time it had not been restored. After Christ had risen, and just before he was about to ascend into heaven, his apostles asked whether the kingdom should then be restored. Had it been restored, when the disciples themselves did not know it? Now, up to this hour, that kingdom had not been established. Upon no other hypothesis can my friend reconcile the Scriptures. Does he claim that the kingdom of God had already been established? that Christ had been reigning upon his throne? Then how can he possibly reconcile these Scriptures to this view?

Matthew xix: 28: "Then answered Peter and said, We have forsaken all, and followed thee; what shall we have therefor? And Jesus said unto them: That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel." *Then you shall sit upon twelve thrones.* Had the apostles taken their seats on these thrones before Pentecost, and begun to rule the tribes of earth? Certainly not. Christ, then, had not taken his seat upon his throne, and his apostles had not begun to rule.

Hebrews i: 3: "So when he had by himself purged our sins, and sat down on the right hand of the Majesty on high." Again, Hebrews x: 12: "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God."

Was his kingdom established until he took his seat upon the throne of the universe? Here, the Apostle tells us, he did that after purging us of our sins. Now, then, Christ did not take his seat upon the throne until after his death and burial and ascension into heaven; until he had purged us of our sins; until he had offered himself a sacrifice for our sins. Not until then did he take his seat. How, then, could the kingdom of Christ have begun two thousand years prior to this time?

We will now point you to the day when that kingdom commenced. We grant you that Christ was anointed King; that he

was heir-apparent to the throne; that in his parables, and in terse sayings, the great principles of the kingdom had been thrown out, but not in a manner for the world to comprehend them. That kingdom could not have been in existence until he took his seat. In the light of these passages, this clearly did not occur until after the death of Christ. From the time of his death to the day of Pentecost, there was no time when that kingdom could have commenced. That it commenced after this, no one will maintain. Now, then, for one moment let us look at some of the passages which bear upon this question. Acts ii: 16, 17: Then Peter, standing up in the presence of the people, and referring to the outpouring of the Spirit, said, "This is that which was spoken by the prophet Joel: and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh," etc. Again, Acts xi: 15: "And as I began to speak, the Holy Ghost fell on them as on us at the beginning."

This that you *now* see and hear, this manifestation of the Spirit, is that "which was spoken of by the prophet Joel, that it shall come to pass in the *last days*." The last days of what? The last days of the Jewish kingdom. It could not have meant any thing else.

Now then, Peter, after this, in justification of his act in preaching to the Gentiles, said that the Spirit of God had fallen upon them (the Gentiles) as on us at the beginning. The Spirit, he said, fell upon them as on us *at the beginning*. The beginning of what? The beginning of the Jewish kingdom? Certainly not. The beginning of the kingdom of Jesus Christ—the beginning of Christ's reign. This can possibly be no other beginning than that. The inspired Word fixes this time as the last days of one dispensation—of the Jewish kingdom—and the beginning of that of Christ. The beginning of Christ's reign is in perfect harmony with all this. The Savior, you will remember, during his personal ministry, sent his disciples among the Jews, and said: "Go to the lost sheep of the house of Israel. Go not into the way of the Gentiles." But now, when the Savior had been raised from the dead, he called his apostles around him, and sent them forth under this commission: "Go ye into all the world, and preach the Gospel to every creature." "Teach all nations, baptizing them into the name of the Father, the Son, and the Holy Spirit." "Thus did it behoove Christ to suffer, and to rise from the dead, that repentance and remission of sins might be preached in his name among all nations." "But," said the Savior, "tarry you in Jerusalem until you are endued with power from on high." You are not now competent for that work; tarry until you are inspired and empowered by the Spirit from on high. How were they to be endued with that power? The Spirit was to descend upon them, and they were to be guided into all truth.

The Savior on one occasion said—John xiv: 26: "The Holy

Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatever I have said unto you." In harmony with this, the disciples were assembled upon Pentecost, and the Spirit of God descended upon them. The great Apostle stood up and began to preach Jesus and him crucified. He unfolded to them the fact that they had murdered the Son of God—that they had crucified the Redeemer. And when the people heard it, they cried out, "Men and brethren, what shall we do?" The Apostle said, "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins." This was the first time, under that commission, that they began to speak. They did not utter one syllable after the Savior gave them that commission till now. They had anxiously waited for the promised Spirit to be poured out from heaven upon them; and now, inspired by the Spirit of God, they stand up as ministers plenipotentiary of heaven, and, for the first time, they begin to proclaim the Gospel. Now, then, the prophecies had been fulfilled. Daniel said: "The kingdom of God shall be set up in the days of these kings." Its great principles had been set forth in parables that he uttered, but the kingdom was not set up until Pentecost. "In the days of these kings (the Roman emperors) the God of heaven shall set up a kingdom."

The prophecies of David, the Apostle reasoned, could only refer to Jesus Christ. He only had not seen corruption. He only had burst the barrier of death, and now the Apostle says: "The Lord Jesus, whom you have crucified, is made both Lord and Christ." He has now made the atonement, and gone into heaven, sprinkling the blood of the atonement before the mercy-seat, and has purged us of our sins. He has made one sacrifice of himself forever, and has now taken his seat on the throne of the universe. He is all in all. All authority, *all* in heaven and in earth, is now given into his hands: and, more than that, the prophecy which Micah uttered is now fulfilled—"The law shall go forth from Zion, and the word of the Lord from Jerusalem." John, indeed, as we have seen, had preached in the wilderness; but now, for the first time in the world, the Gospel of Christ is preached from Jerusalem; the kingdom of Jesus Christ is established, the Lord begins to reign, and his kingdom is set up permanently in the earth.

We propose to invite your attention to some authorities that will not be rejected even by my friend. Dr. Clarke, in his comment on Matthew xxvi: 29, says:

Verse 18. "*I will not drink of the fruit of the vine.*" That is, before the time of another Passover, the Holy Ghost shall descend, the Gospel of the kingdom be established, and the sacramental supper shall take the place of the paschal lamb."

Again, in his comment on Hebrews viii : 6, he says :

“The Old Covenant referred to *earthly* things, the New Covenant to *heavenly*; the Old Covenant had promises of secular good, the New Covenant of spiritual and eternal blessings. As far as Christianity is preferable to Judaism, as far as Christ is preferable to Moses, as far as spiritual blessings are preferable to earthly blessings, as far as the enjoyment of God throughout eternity is preferable to the communications of earthly good during time, so far does the New Covenant exceed the Old.”

This language is direct and conclusive.

But I want to invite your attention to a passage from Albert Barnes, one of the most distinguished writers of this age, a member of the Presbyterian Church, and eminent for his piety and learning. (See *Ecce Ecclesia*, p. 449) :

“The general purpose of this Epistle [to the Hebrews] is to preserve those to whom it was sent from the danger of apostasy. Their danger on this subject did not arise so much from persecutors as from the circumstances that were fitted to attract them again to the Jewish religion. The Temple, it is supposed—and, indeed, it is evident—was still standing; the morning and evening sacrifice was still offered, the splendid rites of that imposing religion were still observed, the authority of the law was undisputed, Moses was a lawgiver sent from God, and no one doubted that the Jewish form of religion had been instituted by their forefathers in conformity with the directions of God; their religion had been founded amidst remarkable manifestations of the Deity, in flames, and smoke, and thunder; it had been communicated by the ministrations of angels; it had on its side and in its favor all the venerableness and sanction of a remote antiquity, and it commended itself by the pomp of its ritual and by the splendor of its ceremonies. On the other hand, the new form of religion had little or nothing of this to commend it. It was of *recent origin*; it was founded by the *Man of Nazareth*, who had been trained up in their own land, and who had been a carpenter, and who had had no extraordinary advantages of education; its rites were few and simple; it had no splendid temple-service, none of the pomp and pageantry, the music and the magnificence of the ancient religion; it had no splendid array of priests in magnificent vestments, and it had not been imparted by the ministry of angels; fishermen were its ministers, and by the body of the nation it was regarded as a schism or heresy that enlisted in its favor only the most humble and lowly of the people. In these circumstances how natural it was for the enemies of the Gospel in Judea to contrast the two forms of religion, and how keenly Christians would feel it! All that was said of the antiquity and the divine origin of the Jewish religion they knew and admitted; all that was said



of its splendor and magnificence they saw, and all that was said of the humble origin of their own religion they were constrained to admit also. Their danger was not that arising from persecution; it was that of being affected by considerations like these, and of *relapsing again into the religion of their fathers, and of apostatizing from the Gospel*; and it was a danger which beset no other part of the Christian world."

Thus these distinguished writers clearly demonstrate that the old was to pass away, and the new was to take its place at this time by the authority of the Lord Jesus Christ, and that there was danger of the early Christians apostatizing and returning to the old faith.

Just another extract I want to read in your hearing, from Dr. Philip Schaff, one of the most eminent ecclesiastical writers on this continent. I read from page 59 of his "*History of the Christian Church*":

"The Jewish Pentecost, the feast of the first fruits and of the giving of the law on Sinai, prefiguring the first spiritual harvest and the establishment of the covenant of grace, as the Passover prefigured the atoning death and the resurrection of Christ, received in the year of Christ's death (30) an immeasurable significance, as the *birthday of the Christian Church, and the beginning of the third era in the revelation of the triune God*. On this day the Holy Spirit, who had hitherto wrought only sporadically and transiently, took up his permanent abode in mankind as the Spirit of truth and holiness with the whole fullness of saving grace, to apply that grace thenceforth to believers by means of the Word and the sacraments, and to reveal and glorify Christ in them, as Christ had revealed and glorified the Father.

"While the apostles and disciples, a hundred and twenty (ten times twelve) in number, were assembled in or near the Temple for the morning devotions of the festal day, and were waiting in prayer for the fulfillment of the promise, the exalted Savior poured down from his heavenly throne the fullness of the Holy Ghost upon them, and *founded his Church upon earth*."

Now, this is the testimony of this distinguished historian, a pedobaptist, and yet how explicitly he speaks. This is the "*birthday of the Church*," "On this day Christ founded his Church on the earth." Then, in the estimation of these gentlemen, Christ began to reign upon that day, and established his kingdom on that day, and the apostles of Jesus Christ, his ambassadors to the world, began to proclaim the Gospel of peace upon that day.

(Time expired.)

## MR. FITCH'S FIRST REPLY, ON FIRST PROPOSITION.

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN :

It affords me great pleasure to appear before you to-day, for the purpose of presenting to your consideration that system of religion which I believe and teach, and to compare my opinions with those advanced by my brother. I could have wished, however, that he had approached the proposition differently. I believe that it is generally admitted that he and those who are connected with him in the ministry, have the faculty of traveling very rapidly over scriptural ground, and whenever they begin at Genesis, they are sure to end at Revelations. But, on this occasion, my brother has reached the end much sooner than I expected, and I am very glad to find him, at the close of his speech, in such excellent company—associated with Dr. Clark, Dr. Barnes, and others equally respectable. But it does seem strange to me that the champion of a Reformation based upon a “Thus saith the Lord” for every thing, should so soon leave the Bible, the only source whence we can obtain proof to establish any point of doctrine, or to correct the opinions of erring and fallible men. I do not know whether the worthy gentleman indorsed all that he read from those Doctors of Divinity, but I will tell you emphatically that I do not. I am glad, however, to find that he has in his possession such a valuable book as that from which he quoted. I hope he will read it attentively, for I think it will do him good.

In order that we may get at the subject understandingly, I will read the Proposition again: “*With the beginning of Messiah's reign on Pentecost, the law of Moses was abolished, and the Gospel in its elements, and with its conditions of salvation, was first proclaimed.*” I will here take occasion to remark, that I shall be under the necessity of proceeding with more deliberation than my friend, from the simple fact that he had his speech worked out beforehand, and I have merely, as a respondent, to follow him, and notice the arguments which he has presented.

In his closing remarks he calls my attention to the language of Christ to Peter, when he said, “Upon this rock will I build my Church,” and predicts that I will attempt to explain it away; for he says that I know that if the Church was not established until after this time, then infant baptism, with all the rest of my doctrines, falls to the ground. I presume he feels fully as much anxiety about the passage as I do, for he knows that unless he can establish his views of the language quoted, that infant baptism, together with other doctrines of the Pedobaptists to which he objects, stands unshaken.

Religion, my friends, is the institution of God. It reveals his will and perfections. It declares his truth and righteousness. It exhibits the infinitude of his love and compassion to man, for whom it was designed and revealed, and it has its groundwork in the nature, condition, and moral wants of our humanity. In a word, it is the redemption and eternal salvation of man by Jesus Christ our Lord. This being the case, it is evident, to every reflecting mind, that there can be but one true religion, and that Jesus Christ is the author and finisher of that religion. Of that religion he is the Alpha and Omega, and all religious truth must have reference to him, and to his mediatorial work.

Hence, the first promise made to man after his fall, when he first stood in need of religion, was the promise of redemption through Christ incarnate: "The seed of the woman shall bruise the serpent's head." Upon Christ, as presented in this promise, and whatever of religious instruction accompanied it, the faith of men in the primitive ages of the world rested, and around it were gathered all their affections and hopes. Every subsequent revelation of heavenly truth was for the purpose of amplifying, illustrating, and enforcing this first great germinal truth. By rite and ceremony, type and symbol, precept and commandment, always adapted to the mental, moral, and social condition of those who were made the custodians and teachers of the living oracles, did God continue to declare his will and purposes, until, in the fullness of time, his Son became the expounder of his own religion, and, by his life, death, and resurrection, perfected that which had been in process of development for ages.

The Bible is the book of God. It contains the history of the true religion, and of the atonement made by Jesus Christ, and the redemption of the human family from the dominion and power of sin, death, and the grave. It likewise inculcates and enforces, in a variety of ways, all the doctrines and truths of religion. It presents one continuous and harmonious system of faith and doctrine. The Apostle says, "There is one faith," or doctrine, and this is obvious from the following facts: Man in all ages, in the essential characteristics of his being, is the same. His nature, moral wants, and necessities, are now what they have been in all the former ages of the world. He has not changed in any particular through all the centuries of the past. It is the glory of our holy religion that it is divinely adapted to the condition and wants of our fallen and ruined humanity. It is just what we need. Nothing could be a substitute for it, or fill its place. It is the wisdom of God and the power of God. If former ages were oppressed by the same wants which we feel, they most certainly needed the same religion that we have, and most assuredly God gave it to them. I undertake to say that there is not a doctrine of religion or morals taught in the New Testament, by Jesus Christ or any of his apostles, that

can not be found in the Old Testament. It may not be taught as clearly and plainly, but it is taught there. The being and attributes of God, the doctrine of the Holy Trinity, the atonement by an incarnate Christ, moral agency, justification by faith, repentance, the witness of the Spirit, the resurrection, future punishment, future happiness, and the coming judgment, are all taught in the Old Testament. Every thing necessary to make a man "wise unto salvation" is found there. Paul, in writing to Timothy, says, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

We affirm, therefore, that there is but one true religion in the world; that God is the author and giver of that religion; and, that that religion was given to man, not on Pentecost, not when Christ became incarnate, but long prior to that time.

What is that true religion? It is the redemption of the human race by an atonement made by an incarnate Christ. Through this scheme all must be saved who are saved; all who have experienced the favor of God, have experienced it in this way. It is the nature and tendency of this religion to bring those who have experienced its power together in social and fraternal relations, and in this way the Church originated, and in this way it continues to exist. The Church is the natural product of religion. There can be no Church of God without religion. There may be an organization with officers, and with a polity, but it is no more a Church of God than any other merely human organization. Call that organization a "kingdom," a "Church," or call it by whatever name you choose—if it is based upon the religion which God has given, and which is revealed in the Bible, the infallible Word of God, it is the *Church of God*.

And now I ask this intelligent congregation whether God had a spiritual kingdom, and a Church in the world, before the coming of the Lord Jesus Christ? Was there any true religion in the world before that time? Was there any genuine piety? Were men and women saved, and if saved, how were they saved? The New Testament Scriptures clearly tell us the fact that when Jesus Christ came into this world, that there existed a kingdom, and it is called the "kingdom of God;" and in this kingdom all the principles and doctrines which constitute our holy religion were taught, and had been taught, in a variety of ways, for ages. Was it the kingdom of God? If Jesus Christ set up another kingdom that differed in any regard from this, did he not verify the doctrine which he himself taught—"a kingdom divided against itself can not stand"? Whenever my friend affirms the proposition that the Church of Jesus Christ, or the kingdom of God as spoken of in the New Testament Scriptures, had no existence prior to the day of Pentecost—that it was then set up, instituted, or organized—he arrays Jesus Christ against God the Father, and there is division in God's



moral government. There is a conflict, I say, and you have Jesus Christ subverting and overthrowing the kingdom of God, and establishing upon its ruins his own kingdom. What did Christ say to the Pharisees and Sadducees on one occasion, when they accused him of casting out devils by Beelzebub the prince of devils? He told them if that was the case, the kingdom of Satan could not endure long, because, if he was an emissary of Satan, he was likewise an adversary if he was working against him, and his kingdom, if divided against itself, would meet with a speedy overthrow. In exactly this position my worthy friend places the Lord Jesus Christ.

If there was a kingdom in existence, it was the kingdom of God, and in it was taught the religion of God, the religion by which Abraham, Isaac, Jacob, and all the patriarchs and prophets were saved in heaven. And yet, we are informed that Jesus Christ comes to subvert and overthrow the whole thing, and upon its ruins to establish his own kingdom. Did Jesus Christ ever complain of this kingdom that existed before his coming? Did he ever utter a word of disapprobation with reference to this kingdom of God? He complained of the teachers and expounders of the religion of God, but did he ever utter a single word of denunciation of any of the principles or the truths contained in that religion which is familiarly styled Judaism?

We infer, therefore, from these facts, that it is unreasonable to suppose that Jesus Christ instituted a new kingdom or Church. If he had, he would have verified, as we have already remarked, one of his own sayings, that "a house divided against itself can not stand." He had already what is every-where called a kingdom or a Church, and the Scriptures taught that it was to be perpetual, and not to be destroyed nor subverted, and a new and different kingdom established upon its ruins.

In Matthew xi: 12, we have the following language: "And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force."

My friend referred to this passage, and admitted that the kingdom of Jesus Christ did exist already in a certain sense, but he did not tell us, so that we could understand, exactly what that sense was. We agree with him, however, in this regard, that the kingdom of Jesus Christ, which is the kingdom of God, *did* exist, and *did* exist in a certain sense, and that certain sense is the same sense in which it now exists. How could those persons referred to here take the kingdom of God by violence, if it had no existence—if it was not yet established, and if its great fundamental principles had not yet been proclaimed? The allusion to the condition of the United States before the adoption of the American Constitution will not help my opponent out of this difficulty. We call upon him for a "Thus saith the Lord" to show that the sense

in which this kingdom existed before Christ was not the sense in which it exists now.

Again, in Matthew xxiii: 13, we have the following language: "But woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in!"

And on one occasion the Savior said to the crowd gathered around him, that the Pharisees occupied the seat of Moses, and that they ought consequently to respect and attend to whatever they said that was in accordance with the revealed will of God. They were to do and observe these things, but he warned them against imitating the ungodly practices of the Pharisees. But these men who were appointed the custodians of the religion of God, the religion of the Bible, by their corruptions, by their traditions, and by all that worldliness which Christ very often denounced, prevented those who desired to enter into this kingdom from entering it; and if it had no existence, how could the Pharisees, the Scribes, and the Sadducees prevent their entrance?

In Matthew viii: 11, it is said: "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast into outer darkness."

Again, in Luke xiii: 28, 29, occurs this language: "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."

The many referred to here as coming from the east and from the west were the Gentiles, and they were to come and to sit down in the kingdom of God with Abraham, Isaac, and Jacob. They were to enter the very same kingdom as worshipers of God, and as believers in the religion which God Almighty gave to them, and they are to be associated with them. The kingdom of God here can have but one of two meanings. It either means the kingdom of God in this world, or it means the kingdom of ultimate glory. The latter part of this passage fixes beyond controversy the sense in which we are to take the term here. For, says Christ, "But the children of the kingdom shall be cast into outer darkness." There is no reference here to the kingdom of ultimate glory. If the Jews had ever attained that kingdom, they never would have been thrust out. The simple fact that they were to be thrust out, because of unbelief, shows that it was a kingdom located in this world, and the Gentiles from the east, west, north, and south, were to come and sit down with Abraham, Isaac, and Jacob, in the very same kingdom of God out of which they were thrust, because they rejected the Messiah, and the Gentiles did not come into this kingdom until

after Pentecost. Is it not evident, then, to every reflecting mind, that the kingdom in which Abraham, Isaac, and Jacob, lived and died, is the kingdom into which the Gentiles were called, and into which they were to come from all quarters of the globe, and in which they were to sit down?

Again, it is said: "Therefore say I unto you, The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof."—Matt. xxi: 43.

Mark the language here used. The kingdom of God is to be taken from them because of their unbelief, and to be given to another nation. What nation? The Gentile nation. Given to a nation bringing forth the fruits thereof. Can any thing be plainer, more unequivocal, emphatic, decisive, or conclusive than this? The kingdom of God shall be taken from you, because you have rejected Jesus as the Messiah, as God's anointed one; it shall, for this reason, be transferred to a people that shall bring forth fruits worthy of it.

John i: 11, "He came to his own, and his own received him not." Jesus came to his own people, his own kingdom, his own Church, and his own received him not. Now, if the kingdom which he established was a new kingdom, how can it be said he came to his own, and his own received him not? How could he come to "his own" before it had any existence? If he came for the express purpose of originating, or instituting, or beginning a kingdom and a people, how can it be said that he "came to his own, and his own received him not?" Nothing was there afterward which was not there when he came.

I wish here to call the attention of my brother to one fact, and it is this, that the Jews always believed in the doctrine of the atonement by Christ. The offerings of Abel were symbolical of Christ on Calvary. Abraham desired to see his day; and, in the discourse upon the day of Pentecost, Peter sets forth the fact of the previous belief in Christ, or in the doctrine of the Messiah. He quotes therein a passage from David, in which the Psalmist says:

"Moreover also my flesh shall rest in hope; because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption."—Acts ii: 26, 27.

And he applies it to Jesus, whom the Jews crucified, and demonstrates the fact that God had made him both Lord and Christ, and that they were expelled from the kingdom of God simply for the rejection of Jesus—of Jesus, the son of Mary, the despised Nazarene, as the Christ.

There was no one, in all that land, who understood the Scriptures, who doubted for a moment the doctrine of atonement by Christ. But they could not receive the idea that Jesus was the Christ whom they expected, when he came in the meek and lowly way in which he did. His person and conduct were contrary to all their precon-

ceived ideas of what God's Messiah should be, and they, therefore, rejected him. He came to his own, and his own received him not. Because they rejected him, he took from them the kingdom, and gave it to the Gentiles, a people that brought forth fruits worthy thereof.

We propose to call your attention now to some of the Scriptures which my friend offered in proof of his proposition, and as objections against this doctrine :

"And in the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed ; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Daniel ii : 44.

There is not a person present who is at all conversant with theology and theological works, who does not know that there is not a passage in all the prophecies of Daniel that has been more variously interpreted and understood than this. Writers have endeavored to fix the day when this was fulfilled, and have widely disagreed. There is no agreement in the religious or theological world as to the time when this kingdom was actually set up. Even if my friend could prove the very hour, and the very day, and the very agents by whom this kingdom, here spoken of, was set up, could he show that it was set up on the day of Pentecost, it would profit him nothing.

But has he shown this? Is there a single word or a single line contained in the second of Acts, with reference to the setting up of a kingdom? There is not a single word about it. There is nothing said about the kingdom Daniel spoke of being set up, or any other kingdom. There is no intimation that it was set up on the day of Pentecost, and I deny, most absolutely, that any kingdom *was* then and there set up.

If I should admit that the Messiah's reign began on the day of Pentecost, that would not avail him any thing. If necessary, I can freely admit that the Messiah's reign never did commence until the day of Pentecost, and even then he can not substantiate and sustain the positions which he has assumed, that a kingdom was instituted at that time. He can not prove that the law of Moses was there abolished, and that the Gospel was then first proclaimed, and that a kingdom was then and there set up.

In the seventh chapter and fourteenth verse of Daniel we have this language, referring to the same kingdom ; and I wish to call your attention to it :

"I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him ; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."



Let him prove from this, if he can, that Messiah's reign commenced on the day of Pentecost, when the prophet here teaches that God gave him a kingdom that did already exist. It was the very same kingdom of God out of which the Jews, who rejected Jesus Christ, were cast, the kingdom to which it is said that Jesus came, and his own received him not. It was the kingdom which God the Father had given to him, and it existed before he came to it.

With reference to the kingdom spoken of in both these places in Daniel, it is affirmed that it is an "everlasting kingdom," and that it should endure forever. This shows, conclusively, that it is the kingdom of God the Father, because the reign of Jesus Christ is not an everlasting reign. When the purposes of his Gospel have been fully accomplished, when the Gospel has been preached unto all kindreds, and tribes, and peoples, when the tide of sin and human woe, which for long centuries has rolled along this world, has been swept back by the power, and majesty, and glory of God Almighty's kingdom, then Jesus Christ will deliver up that kingdom to God the Father, his mediatorial work having been finished, his reign will cease. His kingdom, therefore, measured by his reign, is not an everlasting kingdom. (D.) I present him this dilemma, and it is immaterial to me which of the horns he takes. If he chooses to affirm that the Messiah's reign did not begin until the day of Pentecost, let him do it. I affirm that, according to the teachings of the Holy Scriptures, the kingdom which he there received was not established by him, but an inheritance given to him. My brother next called our attention to Micah iv: 1, 2, and I have no objection to following him here. It reads thus: "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow into it; and many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths, for the law shall go forth from Zion, and the word of the Lord from Jerusalem." Here are two passages which he brings forth to prove to you that there was a kingdom set up on the day of Pentecost, when in this account given by the sacred historian there is nothing said about this kingdom being set up; and how do these passages agree? In the one case, there is a little stone cut out of the mountain, and it sweeps on across the plain, gathering strength, and power, and dominion as it rolls through the world. In the other, it is a kingdom on the very summit of the mountain. Do these passages have reference to the same kingdoms? If so, it devolves upon him to explain these discrepancies. If he brings forward proof-texts to sustain a position, and they disagree—if there are discrepancies between them—he must harmonize them, he must reconcile the difficulty before I will receive them as testimony bearing on the point in dispute.

But admitting this refers to the transactions on the day of Pentecost, it does not prove that the kingdom was then and there set up, because it says the "house of the Lord shall be *established*." "Established" does not always mean to set up, in the sense of to originate, or to begin at the very foundation and build up. A thing that already exists can be established, just as much established as a thing that is originated at the very time. I will agree with him that the kingdom was established upon firm principles, and upon the facts connected with the atonement made by Jesus Christ. The simple declaration that the house of the Lord was established in the mountains, does not go to prove that the kingdom did not exist before that time, but was just then originated.

My opponent calls this kingdom a "Jewish kingdom;" and sometimes he calls it a "theocracy." The Jewish government was not a kingdom and a theocracy at the same time. The several passages to which your attention was called by him, and to which I have replied, have no reference to the civil polity and national government of the Jews. What had Jesus to do with these things? Did they not offer him political power and position? Did they not offer to make him a judge of their differences, and did he not always reject such offers? He came not to meddle or interfere with the Jewish polity. The smoking flax he would not quench, and the bruised reed he would not break; but he came to establish justice in the earth, and to call the Gentiles into his Church.

The kingdom the prophet referred to was not the Jewish nationality. It was not the civil government and polity of the Jews, but it was the kingdom of God, in which was taught the religion of God, in which many worshiped, and were saved through the atonement of Jesus Christ.

We have been asked to examine the passage which we find in Matthew xvi: 19, where Christ said to Peter, "Upon this rock I will build my Church, and the gates of hell shall not prevail against it." The gentleman lays great stress upon the expression "will build," which, he says, indicates future time. Let us notice, in the first place, what that confession, or rock, was, upon which the Church was to be built. Christ said to Peter, "Whom do men say that I am?" The response was, "Some say John the Baptist, some Elias, and some say thou art one of the prophets," and so on. But Christ added, "But whom do *ye* say that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God." There is the confession—there is the rock. It is not simply the confession of a belief in Christ, because all intelligent and pious Jews believed in him—every one of them. But it was the simple confession of the fact that Jesus, the despised Nazarene, *was* the Christ, the anointed of the Father. He was the world's Redeemer, God's Messiah; and upon this rock—upon the confession of you and of me,

and every other man, that the son of Mary, the despised Nazarene, is the Christ—the Church is built and perpetuated.

The term “build” here does not mean to dig down and lay the foundation, and erect the superstructure. I consulted Webster’s Dictionary particularly in regard to this word. I find that, metaphorically, the sense of it is to “establish” and “preserve.” I then consulted the Greek word, and I found that one of the meanings of it, also, is to “establish;” and Webster refers to this very passage as an instance in which it is used in that sense. It signifies here, then, I will “establish,” I will “build up,” I will “preserve and perpetuate” the existence of my Church, upon this fundamental doctrine that Jesus is the Christ.

There is nothing arbitrary about giving this term such a sense as this. A man goes and takes charge of a Church in any place, and by his diligence, his pastoral care, his ministerial labors, he increases its membership and makes the Church prosperous. We say of this man that he builds up the Church in that place. We do not mean by this that he lays the foundations of it. The Church was already in existence when he became connected with it. In the same way God had given Jesus Christ charge of his kingdom or Church. He came and took possession of it, and all those who rejected the Lord and Savior were expelled from it, and those who confessed him as the Savior of the world—those who confessed Jesus the son of Mary as the Christ—were to be established as a Church, and to go on conquering and to conquer, until the powers of darkness and of sin were vanquished.

My friend then called your attention to the expression “last days.” I call upon him to explain what is here meant by that expression. He asked whether it does not mean the last days of the world. If the opinion which I once heard him express is to be taken as correct, then that is its meaning. He said that the period when this world was to be destroyed was close at hand. If that be the case, then the existence of the world may be divided into three periods of two thousand years each. If these are the last days, then this is the last period. As for myself, I do not pretend to say what it does mean. He brings forward his evidence, and it is his business to explain it, and to show us what these last days were. It can not mean the last days of God’s kingdom, for that is an everlasting kingdom. It may mean the last days of the Jewish nationality; it may allude to the closing period of their national existence. But what has that to do with the kingdom of God, established upon firm doctrines and immutable principles. What conception or idea can we have of God, or a divine government which is changing all the time? A government which offers to mankind, in one age, one system of religion, and, in the next succeeding age, an entirely different system; and then, at the close of four thousand years, Christ comes into the world and repeals all that had gone before, and



establishes a new and different kingdom altogether. I did hope that my brother would give us something in regard to the law which he said was abrogated. I want to know what law it was. I will wait, however, until he makes his statements and assumes his position in regard to this.

I assume that God never repeals any thing that he does. The very fact that he repeals a law carries along with it the idea of defect and imperfection. I would like to have him show any thing that God has done that is imperfect. He is not a man, that he should lie, nor the son of man, that he should repent. The idea that the great God of the universe, who saw the end from the beginning, who understood thoroughly man's nature, his condition, and his moral wants, and his necessities, all the adventitious circumstances of his earthly existence, could not offer him a religion that would serve through all the period of his existence without change, without being subverted and overthrown, and supplanted by something better, is preposterous, and contrary to our highest, grandest, and most glorious conceptions of God, and comes in conflict with his immutability, and his eternal and unchangeable purposes.

I believe that the passages I mentioned are all that he offered in proof of his position—at least all that I made a note of—and I will proceed to spend the remainder of my time upon my regular argument. Your attention is invited to Ephesians ii: 11–20, and I will read the whole connection:

“Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now, in Christ Jesus, ye, who sometime were afar off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.”

Here the apostle presents the Jews and Gentiles in contrast—Jews he represents as belonging to the commonwealth of Israel, as possessing the promises and the covenants and as being citizens of the

household of the saints; while the Gentiles are aliens from this commonwealth, strangers to the promises and the covenants; and now, he says, "You are brought together; the enmity existing between you has been removed out of the way, Christ making peace between you and all the nations of the earth." All, he says, are united in one body, both Jews and Gentiles; those who were far off had been brought into the same organization with those who were nigh.

Allow me to investigate this for a moment. My opponent may say that the Jews were likewise out of this kingdom, and that God brought both Jews and Gentiles into it. But you will observe that the apostles assumed that the Jews were nigh, and the Gentiles afar off. If it was a new kingdom, how could the Jews be any nearer to it than the Gentiles? The Gentiles were just as near, because, according to his theory, the kingdom was not set up until the day of Pentecost, and the commission then given was as much to the Gentiles as to the Jews. Christ said: "Go, teach all nations;" or, "Go disciple all nations." How could it be said that the Jews were nigh and the Gentiles afar off; that the Jews possessed the promises and the covenants, and that they were of the household of the saints, while the Gentiles were not entitled to, or possessed of, any of these things?

The only reasonable analysis that can be offered of it is, that the body into which these Gentiles were brought was the old body, the kingdom of God, which did exist, and of which Christ said, it should be taken from the unrepentant, unbelieving Jews, and given to a nation that would bring forth fruits worthy of it. Those who believed, and continued in the kingdom of God, were added to the disciples in but one sense or particular, and that was in receiving Jesus as the Christ. These continued in the kingdom, and the Gentiles were brought in and made heirs together with them to the inheritance of the saints in light, and were made members of the household of God.

I wish to call your attention to the olive tree, a description of which you will find in the eleventh chapter of Romans, and which represents the Jews. The natural branches of the tree were broken off because of their unbelief; and the Gentiles, who were wild by nature, were grafted into their places. Those Jews who remained firm and steadfast to God, and to the religion of the Old Testament, the religion God had revealed long prior to this time, were the domesticated olive preserved in its integrity, and in its identity. The lopping off of these branches, because of their unbelief, did not destroy the old stock; it remained, and into it the Gentiles were grafted. How could that be called the setting up of a new kingdom? How could it be called the old olive tree, or how could the Gentiles be grafted into it, any more than the Jews, if both were brought into a new kingdom? When the disabilities of the

children of Israel shall be removed, and they restored to the family of God, and to the immunities and privileges of God's house, and of the religion which Jesus Christ sealed with his blood, they shall be engrafted into this olive tree again. They shall then be restored to their former position. But if the old kingdom, in which they lived, and of which they formed a part, was destroyed; if their old, spiritual temple was swept away from turret to foundation, then how will these Jews be restored to that from which they were expelled? The thing is impossible, and all the ingenuity, the tact, and the logic of my worthy friend, or any other person, can not restore them if this be the case.

(*Time expired.*)

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## MR. BROOKS'S SECOND ADDRESS, ON THE FIRST PROPOSITION.

*Monday Afternoon.*

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN:

MY friend, Mr. Fitch, complains a little that I have left the Bible, and quoted the authorities of his Church. So far as the argument is concerned, I am satisfied with the teaching of Divine truth on this subject. But it is perfectly legitimate that I should appeal to his own authorities as good witnesses on this occasion. In the estimation of these gentlemen, we are correct in presuming that the reign of Christ commenced upon Pentecost, and that the kingdom of Christ was set up on that day. He says he does not believe the declarations these gentlemen make. We can not help that. They are the standard lights in his party, and I want him to have just a little more in that direction. I quote from *Ecce Ecclesia*, p. 361. Mr. Clarke says, with reference to Luke xxiv: 48: "Making the first overtures of mercy to my murderers." Benson says: "That the heralds of divine grace should begin at Jerusalem was appointed both graciously and wisely." Doddridge says: "It was both graciously and wisely appointed by our Lord, that the Gospel should begin to be preached at Jerusalem." Burkitt says: "Yet there will he have the doctrine of repentance preached; nay, first preached."

My friend complained a little this morning that I had somewhat the advantage of him, in that I had opportunity to prepare my speech. You will have seen that, for the first half hour of his

speech, he had taken ample opportunity to prepare his. He was reduced to such extremity, in his effort to review the speech I had delivered, that he must apologize, by telling you that I had prepared my speech, while his was not prepared.

The gentleman told us, in his speech this morning, that God had but one kingdom, from the days of Adam down to the present. We wanted to know just when he began this kingdom. He overleaps all that have gone before him. He does not seem to think it began with John the Baptist, or with Abraham, but goes back to Adam, and says, "There it began." I am glad the gentleman has taken his position. In almost the same breath, my friend conceded that religion was a process of development which had continued for ages, and was perfected by Christ. Now, the term religion simply means to bind back. If the gentleman means—and I can not conceive what else he means—that God was four thousand years in developing the great system of religion under which we live to-day, and that it was not perfected until Christ came, that is just what we have contended for. But it did not occur to the gentleman, when he was making his confession, that, if religion was not perfected until Christ came, his argument was all out of place. Could the kingdom be in existence—could Christ be reigning monarch of the universe, and yet the religion he came to perfect, and the kingdom he came to establish, have been complete four thousand years preceding him? We are glad the gentleman made this assertion; it settles the controversy for to-day. From the time God promised that the seed of the woman should bruise the serpent's head, he contemplated the ultimate revelation of that perfect religion under which we live. He pointed forward to that kingdom which was to be developed when Christ should come into the world—all of which is just what we have taught to-day.

Again: the gentleman let us know, this morning, that the ages which preceded Christ were pressed with the same necessities that pressed upon the age in which Christ came into the world; that there was the same need of salvation, and that therefore the same religion must have existed in the world before Christ; but this is the very proposition the gentleman is called upon to prove. Indeed, he went so far as to say there was nothing new under this economy, nothing that had not been preached under the economy that had preceded it, notwithstanding he said that was imperfect. Does the gentleman remember that, when the apostles were at the city of Ephesus, they met there some disciples of John the Baptist, who had heard John and his disciples preaching the kingdom of Christ, and asked them whether they had received the Holy Spirit? Why, they had not even heard that there was a Holy Spirit. Members of that Jewish Church! disciples of John! citizens of that kingdom in which, we are told, all things were taught, and had not



so much as heard that there was a Holy Spirit! Does he imagine there was a member of the Primitive Christian Church that had not heard this? Besides, when the Savior was talking to Nicodemus, he said: "Except a man be born of water, and of the Spirit, he can not enter into the kingdom of God." Was it not a new thing to be born of the Spirit? Will he tell us when, under the previous economy, men were born of the Spirit? They came by natural birth into the Jewish Church, or the Jewish kingdom; but Christ says: "Except a man be born of water, and of the Spirit, he can not enter the kingdom of God." Is there nothing new in all this? The Spirit of God, as Dr. Schaff expressed it, "Who hitherto wrought only sporadically and transiently, now took up his permanent abode in mankind as the Spirit of truth and holiness." The prophets had been inspired by that Spirit, but the birth of the Spirit had been unknown before this dispensation. Had such a thing been in existence, certainly Nicodemus had been born of the Spirit, for we know of no man then better than Nicodemus; for, as a faithful citizen of the Jewish kingdom, Jesus himself esteemed him.

But again: The Apostle Paul, in his Epistle to the Hebrew brethren, eighth chapter, to which I will invite your attention for a moment, says: "And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Under the former economy, sins had been remembered from year to year. There had been no remission of sins under that economy. The Prophet says: "The Lord hath laid on him the iniquity of us all" (Isa. liii: 6). In that men died without mercy, under testimony of two or three witnesses; in this the Lord says: "Their iniquities I will remember no more." Are these not new things? The expiation for and remission of sins was nothing new!!!

The gentleman alluded to the declaration of the Savior, that if he cast out demons in the name of Satan, then the kingdom of Satan must be divided against itself. He based his argument here simply upon the assumption that the kingdom of the Jews and the kingdom of God were exactly the same thing. If Christ, therefore, came to establish a kingdom, it was to break down God's kingdom. If he means by this the Jewish kingdom, he is right. Christ was as a servant in that kingdom, and worked in harmony with God. Satan had a kingdom, and if Christ had been casting out demons in the name of Satan, then that kingdom would have been divided against itself. But, on the other hand, Christ comes in the name of God, and works these miracles, and establishes the kingdom he was sent to found, which kingdom, Daniel said, would break down the Jewish and all other kingdoms.

The gentleman asks again: "Did Christ ever find fault with the Jewish religion?" In addition to the passage in Hebrews viii, I will invite your attention to Galatians i: 11-16:

"But I certify you, brethren, that the Gospel which was preached by me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the Church of God, and wasted it: and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood."

Thus speaks Paul, who lived under that economy; he who was fully committed to its glory, its service, and majesty; who was learned in its law and traditions above most men of his age, and who persecuted the Christian Church. He received his knowledge of the new covenant, not through men, but by the revelation of Jesus Christ. Did Christ not find fault with that religion when he effected this wonderful change in Paul?

But again. In Hebrews viii, sixth verse, the Apostle says:

"But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises."

Did he not find fault with the ministry that preceded it when he said this was a better covenant, which was established on better promises? "That which God established, imperfect!" The gentleman was astonished that we should presume that any thing God had established in the world had upon it the stamp of imperfection. God may indeed establish in the earth that which he intends to remove. It was but a temporary institution. It was but the shadow; and shall not the shadow give place to the reality? It was but the type; and shall not the type be removed, that the great antitype shall succeed it? But this is not all: "For if that first covenant had been *faultless*, then would no place have been sought for the second." Nothing faulty that God has done in this world? Did not God establish that covenant? Will our friend tell us God did not give the covenant from Sinai? Yet, he says, if that had been faultless, there would have been no place for the second. Again: "Finding fault with that, he says: Behold the day comes, saith the Lord, when I shall make a new covenant with the house of Israel, and the house of Jacob;" and yet he did not find fault with that which my friend to-day says is faultless (?). Mr. Fitch does not read his Bible.

The gentleman referred to the passage: "The law and the prophets were until John. Since that time, the kingdom of heaven is



preached." But did not the gentleman see that the very passage which he quoted precluded his own theory on the subject? What is the import of the language, "The law and the prophets were *until* John, and, since that, the kingdom of heaven is preached?" Is there not a change here? In the light of this passage, the kingdom had not been preached till John. The passage is decidedly against him, for his conception is that the kingdom was preached away back in the days of Adam. He is truly unfortunate in his proof texts. "The kingdom of heaven," said John, "is at hand." Until that hour, men had their attention directed to the law and the prophets; simply to obedience to that law; but now John comes preaching that the kingdom of heaven is at hand. As we showed you this morning, these passages established the fact that the kingdom was then only here in preparation. When Moses got out the tabernacle, God commanded him to get it out according to the pattern showed him in the mount. Every single plank, hook, and curtain thereof was duly prepared. But the tabernacle was not set up until, by the commandment of the living God, every thing belonging to it was arranged, and then the descending glory of God filled it. In such passages as the parable of the sower, Christ presented the future elements of his kingdom; and, only in this sense, was the kingdom of God among men. Its principles were told in parables and terse expressions, and not until his death did he authorize the apostles to set up that kingdom. Then the Spirit of the living God descending, filled that house which they set up on Pentecost.

But again (Matthew viii: 11, 12): "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth." Now, then, the gentleman's logic is that the Jewish kingdom, and the kingdom of Christ, is but one kingdom, and that there has been but one from the days of Adam. The children, then, who are to be cast out, are the children of that one kingdom. Many are to come from the east and west, and sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven [that of ultimate glory, for they can sit with Abraham in none other]; but the children of the kingdom of Christ are to be cast out into outer darkness, and there shall be weeping and gnashing of teeth. If the children of Christ's kingdom are to be cast out, what is to become of the kingdom? Take the children away, and the kingdom is gone. Now, then, he would have us believe that when these come to sit down with Abraham, Isaac, and Jacob in the kingdom of heaven, they [the children of the kingdom] are to be cast out into outer darkness. According to his logic, the children of the world, and of the Gentiles, are to come and sit down with Abraham, and Isaac, and Jacob, but the redeemed saints are to be cast out into outer darkness. The gen-

tleman even drags down the redeemed children of the kingdom, in order to make out his question of church identity. The truth in the passage is simply this: From the context we learn that there are many of the Gentile races who have never been citizens of the Jewish state; that these shall go and sit down in the kingdom of God with Abraham, Isaac, and Jacob, and the children of the Jewish kingdom, who have rejected Christ, shall be cast out into outer darkness. When the Lord sent and established his kingdom first among the Jews, and they rejected it, then he cast them out into outer darkness.

But, once more; Matthew xxi: 43—the Parable of the Vineyard:

“Therefore I say unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.”

Now, the parable is simply this:

“There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But, last of all, he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord, therefore, of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard to other husbandmen, which shall render him the fruits in their seasons.”

My friend's is a fatal presentation of the teachings of the Savior. If there be but one kingdom, and, as he contends, the Jews constituted it, then, when he destroys the Jews, he *destroys* the kingdom, and gives it to others. Certainly not. But what is the import of the passage? It was the purpose of God that the children of Israel should first have the kingdom presented to them; hence, said the Savior: “Thus it behooves Christ to suffer, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.”

Now, God sent his Son to this Jewish people to establish his kingdom among them, and then, when they rejected that kingdom, he gave the kingdom to the Gentiles, and destroyed the Jews as a nation for rejecting Jesus.

My friend tried to make the impression that the Jewish Church did not constitute the Jewish kingdom. Well, grant for the moment that principle, and what becomes of Church and kingdom? Take away and destroy the Jewish Church, and what becomes of

the Jewish kingdom? When Christ destroyed that Church, he destroyed that kingdom, and gave the kingdom he set up to the Gentiles.

*(Time Expired.)*

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## MR. FITCH'S SECOND REPLY, ON FIRST PROPOSITION.

GENTLEMEN MODERATORS, AND LADIES AND GENTLEMEN:

I DO not know whether to pronounce the speech to which we have just listened a very good one or not. A thing is good, or it is not good, just as it answers, or fails to answer, the end had in view. I have not been able to perceive what my friend had in view in the speech which he has just been making. He has undertaken to prove three things. First, that Messiah's reign began at Pentecost; secondly, that the law of Moses was then abolished; and, thirdly, that the Gospel, in its elements, and with its conditions of salvation, was then first proclaimed. I could not tell whether he was trying to prove that Messiah's reign commenced at that time, or that the law of Moses was abolished, or that the Gospel, in its elements, and with its conditions of salvation, was then first preached. It seemed to me, however, that he failed in whatever he attempted.

I will first notice a few arguments that he made this morning, which I did not examine in my first speech. He affirmed that the reign of the Messiah began on Pentecost, but did he offer any proof of this statement? Did I not show that God had a kingdom on the earth, a spiritual kingdom, and that he gave it to Christ, and that Christ acknowledged its authority, and its claims, and that the inspired writer said, with reference to this kingdom of Christ, that He came to his own, and His own received him not? And did he not admit, in his speech, that Christ was the anointed king, at the time of his personal ministry,—that is, in the days before his crucifixion and resurrection? He must have been then, according to the argument of my friend, an anointed king without any kingdom. I would like to have him reconcile this position with the facts I have presented, if he can do it.

He read to you a passage of Scripture, which is something like this: "There be some standing here which shall not taste death until they see the kingdom of God coming in power." Mark that word "*power*." There is nothing there to indicate that the kingdom

had not an existence already. All that the speaker meant to teach was, that a manifestation of power, exceeding any thing that had been witnessed, was shortly to be displayed, and that some of those then present would see the kingdom of God coming in glory and in power, as it did come on the day of Pentecost. There is nothing there to indicate that that kingdom was just then to be set up.

My good brother also read to you another passage, which speaks somewhat in this wise: "That repentance and remission of sins were to be preached in the name of Jesus, beginning at Jerusalem. Does that indicate that repentance, and remission of sins, had never been preached before? Is not repentance included when the Psalmist speaks of a contrite heart, and a broken spirit? Is not remission of sins included when he says: "Create within me a clean heart, and renew a right spirit within me?" "Blessed is that man to whom the Lord imputeth not iniquity." Observe the language. He does not intimate that repentance, and remission of sins, were then to be preached for the first time. But the preaching of repentance, and remission of sins, in the *name of Jesus*, was to be commenced at Jerusalem. Peter, on Pentecost, proved, to the satisfaction of three thousand persons, that Jesus was the Christ, and did begin to preach repentance, and remission of sins, in *his name*, at Jerusalem. That is all there is of it. He did then first commence preaching repentance, and remission of sins, *in the name of Jesus*—they had been preached all along in the name of Christ.

There is another passage which I desire to introduce in this connection, and to which I wish to call your candid attention. Christ speaks of building his Church upon a certain rock, and says the gates of hell shall not prevail against it. My worthy friend contended that, because he uses the language here quoted, that the thing was yet future. But I would inquire, if the foundation was yet unlaied, if it was yet to be planted, and the church yet to be erected upon that foundation, how he will reconcile this passage with the one that declares that the church is built upon the foundation of the apostles, and the prophets, Jesus Christ being the chief corner-stone? If the foundation was not laid until after the utterance of that language, how can he, by any possibility, get into that temple, or into that church, or into that kingdom, as foundation-stones, the apostles and prophets of God? It will not do to say that it was their doctrine, and that they were not participators in the privileges and immunities of God's Church and kingdom. It would be a singular idea for prophets to be preaching a doctrine they knew nothing about from their own experience.

But our idea is, that the foundation was laid immediately after the first pair were expelled from Paradise, when God said to Adam: "The seed of the woman shall bruise the serpent's head." Abel saw that foundation most firmly laid when, by faith in Christ, the antitype, he offered a more acceptable sacrifice than Cain. The



only reason why it was more excellent was, that it recognized Christ as the Redeemer, as the Messiah, by whom the atonement was made. Taking this view of it, we can understand what the Apostle means when he says: "There is one Lord, one faith, or one system." A system that stretches back through all the past, that gathers up all the patriarchs, and prophets, and worthies of antiquity, and unites them together in one band, with those who are far from them down the stream of time, must be "one."

With reference to the speech which my brother has just delivered, I would say that I have no objection to his quoting human authorities. But, when he quotes them, he gives us simply the opinions of fallible men. If he is not aware of the fact, I will now take the opportunity to tell him, that there is not an intelligent Methodist preacher within the limits of these United States who indorses every thing that John Wesley, and the others to whom he alluded, have written—not one. I doubt whether there is a Presbyterian who indorses every thing that Albert Barnes has written. Even if these authorities do agree with him, what does this contribute to the proof of the proposition which we are now discussing? Does Albert Barnes's opinions, or Dr. Clark's comment upon a passage of Scripture, prove that Messiah's reign began on the day of Pentecost, or that the law of Moses was then abolished; and that the Gospel, in its elements, and with its conditions of salvation, was then first preached?

The gentleman called upon me to prove the unity of that religion of which I have spoken. I am not here to-day to prove any thing—I am merely a respondent. It will devolve on me to prove certain things to-morrow. He undertakes to prove the proposition now under discussion; I simply take up his arguments, as he presents them, and show their insufficiency. I do not intend to allow myself to be drawn into an affirmative argument. I will keep my place upon the negative. If he questions my assertions, I shall not stop to prove them, nor shall I expect him to prove every assertion which he makes, for it would take from now until the close of the debate, if he should undertake it.

Suppose there were certain persons who had never heard of the Holy Ghost. Is the religion of God, the religion of the Bible, blamable for the ignorance of those persons? What if they *did* never hear of the Holy Ghost? It does not, therefore, follow, that no such doctrine was believed, and taught, at that time. Had it not been said, a long time before this: "My Spirit shall not always strive with man?" Did not David say: "Uphold me with thy free Spirit?" You would be perfectly astonished if I should quote every passage in the Old Testament that refers to the Holy Ghost. Therefore, it proves nothing to say that these people had never heard of it. It is not to be supposed that a strange doctrine was initiated at that time, it devolves upon my opponent

to prove that such was the fact. But there is no proof in the mere statement embodied in the passage.

It was affirmed, that there was no remission of sins under the former kingdom, or rule. What an aggregation of transgression, and iniquity, of sins unpardoned, and unremitted, was rolled down upon Jesus Christ to be pardoned at his crucifixion! Well, I suppose, then, that our sins, and the sins of all succeeding ages, were rolled back on Jesus Christ, in order that they might be remitted. Did you ever hear of such an absurdity! Sins could not be remitted before the coming of Christ. I would like to inquire of my brother, how much less difficult it is for us to believe that Jesus is the Christ, than for the patriarchs and prophets to believe in the doctrine of the spiritual atonement? It was easier for them to believe and trust in Christ than it is for us to do so, for the simple reason that they had merely to believe the promise of God. We have to take that promise for reality. We have to gather up historical facts, and collate them, to prove that Jesus, the Son of Mary, was the Christ. It was much easier then for them to believe in Him, and trust in Him, as the world's Redeemer, than it is for us, because we have to hunt up data, and prove that he was the Son of God, before we can fix our trust upon him. We believe all that they believed, and one additional fact.

Christ came to establish a kingdom, and not to institute it. He came to develop the plans and purposes of God, and bring them to maturity. What my brother said about this, amounted simply to nothing. This kingdom was perfect, as far as it went, but it was not full, or perfectly developed. The little stalk of corn, that is just pushing itself up from the clods that lie around it, and press upon it, is just as perfect as it is when it is mature; but it is not completely developed. So the kingdom of God was just as perfect, when it was instituted by God, as it ever was, but it was not completed; and the term perfection is used in the sense of completion. The work was fully completed, so far as God the Father, and his purposes, were concerned, and Jesus Christ came into the world as the finisher of the work. I will call your attention to Hebrews viii: 17, where that which the Apostle pronounced faulty is spoken of. I wish to show you that Paul, nor Christ, never found fault with the religion, or doctrines, of the Old Testament. That which is pronounced faulty is the ritual—the sensuous garment which religion had assumed in order to adapt itself to the understanding and comprehension of the Jewish mind in its uneducated and undisciplined state. So ignorant were they in those times, that it was necessary to institute some system of this character, which appealed directly to their corporeal senses, in order to originate in their minds proper ideas of the being and perfections of God, and of their own moral pollution, and need of salvation. By these ceremonies, rites, and types, all adumbrative in their character, they were brought up



gradually to a knowledge of those truths by which they were to be saved. Hence, St. Paul says the law was our schoolmaster, to bring us to Christ. But when the Church of God becomes sufficiently educated to understand the nature of religion without this ritual, it is no longer employed—just as a child in the study of mathematics, when it is able to solve a problem without it, lays aside the blackboard, which it found so necessary in the beginning. In this way, the Church laid aside these rites and ceremonies—this cumbersome ritual—which, of itself, was not able to save any one, and which only pointed those who observed these things to Christ, who was the end of this ritualistic law, and the end unto salvation.

Here is just where my good brother, and all his Church, labor under difficulty. They confound the Mosaic ritual with the Abrahamic covenant, which contains the germinal truths of our holy religion. Does not St. Paul say, in Galatians, that the law to which he referred was the ritual law, which was added to the covenant four hundred and thirty years after the covenant was given? “And this I say, that the covenant that was confirmed before of God, in Christ, the law, which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect.” It explains, illustrates, and enforces the covenant which had been before given, and which they were, without this, utterly incapable of understanding. It was not perfect in this respect, that it was not so well calculated to instruct in righteousness and truth as the Gospel, when fully developed by the Lord Jesus Christ. So far as it went it was perfect, but it was not complete. It was adapted to the mental and moral condition of those to whom it was given, and was added, because of transgression, for the purpose of bringing them to Christ, who was contained in the covenant made with Abraham, when he said: “In thee, and in thy seed, shall all the nations of the earth be blessed.”

I have simply followed my brother here for the purpose of answering his arguments, although the question involved is outside of the main issue, and not relevant to the question in hand. The question to be proven is, that Messiah's reign began on Pentecost; the law of Moses was then abolished, and the Gospel first preached. Your attention was called by the affirmant to the passage which speaks of the children of the kingdom as being cast out into outer darkness, and I was represented as having explained this to mean the kingdom of ultimate glory, and as having said that the children of the kingdom were cast out of heaven. I am satisfied I made no such assertion. I simply said, that the kingdom of God, in this place, did not mean the kingdom of ultimate glory, but the kingdom of God, or the Church, in this world. Because the Church had been with Israel, with the Jews, they were called the children of the kingdom, while the Gentiles were not the children of the kingdom. But because the Jews rejected the Messiah as the Christ, they were thrust out of the king-

dom, and were no longer the children of the kingdom, and the Gentiles were brought into it to take their places. This had allusion simply to the Church upon the earth.

My friend next invited you to examine the Parable of the Vineyard. He represented Christ, the last one who came, as having destroyed the vineyard. There is nothing to this effect contained in the passage. It says: "I will miserably destroy those wicked men." He alluded here to the Jews. When Titus took Jerusalem, this threat was fulfilled: "And I will let the vineyard out to other husbandmen." The "other husbandmen" alluded to here, are the Gentiles, who were to render him the fruits in their season. He came and cast out the husbandmen, and destroyed them, because they had abused those whom God had sent unto them to gather the fruits of the vineyard, and because, last of all, when he sent his son, they said: "Come, let us kill him, and the inheritance will be ours."

I have now gone through, with one exception, all the points my brother noticed in his speech. In this connection he said, that when God destroyed that kingdom, he had to set up another in its place. How then could it be perpetually preserved? Do not the Scriptures teach that a remnant of Israel was saved? It makes no difference how small this remnant was. Just as long as did the old olive-tree was striking its roots deep down into the soil, life remained, and there was enough to perpetuate, and to preserve, and to continue the Church. If no more had remained than the twelve apostles, and the disciples mentioned with them, on the day of Pentecost, there would have been enough to have preserved the Church. Three thousand souls were then added to them, that is, unto the one hundred and twenty. These were all Jews, the lineal descendants of Abraham, and they all belonged to the Church of God. When these men were pricked to the heart, they cried out to the Apostles, "Men and brethren, what shall we do?" They recognized them as brethren belonging to the same Church. They had received the same initiatory rite—they were children of the kingdom.

In what particular were they added unto them? In that they confessed Jesus as the Messiah. They confessed that by being baptized in the name of Jesus. If we had nothing more than this, here is enough to preserve the Church intact and entire.

I shall be obliged to advance a little, or I shall not be able to cover all the ground which I have marked out for myself in arguing this question. The proposition affirms, that the law of Moses was abolished on the day of Pentecost. If my opponent had argued, that it was the ritual law, we might have avoided all controversy. When he says the "law of Moses," we are bound to take the *entire* law. There are no limitations, no qualifications; my opponent affirms, emphatically, that the "*law of Moses was abolished.*" What was the law of Moses? A great many persons seem to believe that it was a law announced by Moses himself, without any Divine author-

ity. The law of Moses was the law of God. He was simply the mouth of God, by whom this law was declared. Whenever a man talks about the law of Moses being abolished, he must simply mean that the law of God is to be abolished, or repealed. God has never repealed a single law that he ever gave to man.

Before I bring forward other passages that I have before me, I will make a few quotations. Jesus Christ, while in this world, said, that he came not "to destroy the law, but to fulfill it." "I say unto you," said he, "that heaven and earth may easier pass away, than one jot or tittle shall fail from the law." Thou shalt love the Lord thy God with all thy heart, mind, and strength. Has that been fulfilled yet?

Whenever a man says, that one jot or one tittle of the word has failed, he comes into direct conflict with Jesus Christ. I will take the word of Christ before that of any living mortal man. He came not to destroy the law and the kingdom. He came not to overthrow, but to establish that which was set up. He did not desire to set up a kingdom of his own in opposition to the kingdom of God. In this way, the second person of the Trinity would have been arrayed against God, the first person. There would then be dissension and strife, and rebellion in the government of Almighty God—and a kingdom divided against itself can not stand. God's kingdom was in the world. Jesus Christ acknowledged it, and said it was God's kingdom; and, if he came to erect a new kingdom, different from the kingdom of God, destruction and ruin must inevitably ensue.

*(Time Expired.)*

## MR. BROOKS'S THIRD ADDRESS, ON THE FIRST PROPOSITION.

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN :

THE gentleman professes to be very much surprised indeed, that we should affirm that Christ was an anointed king before Pentecost, and yet had no kingdom. I wonder if my friend has forgotten the fact, that David was anointed king long before he took his seat upon the throne; that the Prophet of God anointed him, and years had elapsed before he began to reign. Again: It will be remembered, that God sent Elijah to anoint kings for Syria and Israel, long before they began to reign. It is not a matter of astonishment at all. The gentleman has simply not read his book.

Again: He is astonished that I should say, that sins were not remitted under the old economy. Again I refer to that book to which he so cordially invited me before dinner. We believe that its utterances are words of truth. In Hebrews x: 3, 4, the Apostle says:

“But, in those sacrifices, there is a remembrance again made of sins every year, for it is not possible that the blood of bulls and of goats should take away sins.”

Sins, then, were not taken away under that economy, for only the blood of bulls and of goats was shed. Their sins were remembered again every year.

Again: Hebrew ix: 15:

“And, for this cause, he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance.”

He died thus to redeem the transgressions that were under the first Testament. As we intimated, then, in our former speech, the sins under that covenant were remembered from year to year—were laid upon him, and he died to redeem those transgressions under the first covenant. Nothing but the blood of Christ could cleanse from sin. Does the gentleman say that sins were remitted before that blood was shed? We reply, that “without the shedding of blood there is no remission.”

But, for a moment, we pass on to some affirmative arguments, to which we invite attention. Paul, in his Epistle to the Galatians, third chapter, nineteenth verse, says:

“Wherefore, then, serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.”



The law was, then, added because of transgressions, *till* the seed should come to whom the promise was made.

“But, before faith came, we were kept under the law, shut up unto the faith which should afterward be revealed, Wherefore, the law was our school-master to bring us unto Christ, that we might be justified by faith.”

The law was, then, simply the school-master to bring us to Christ. Has that law been abolished? We invite your attention to Galatians, third chapter, twenty-fifth verse:

“But, after that faith has come, we are no longer under a school-master.”

Does my friend insist that the law is still in force, and that we are yet under it? Were these Galatians under it? The Apostle says not; my friend says they were.

And, in perfect harmony with this, he says, Romans vi: 14: “For sin shall not have dominion over you; for you are not under the law, but under grace.” This is simply conclusive; and I marvel that any man can deny the abrogation of the law, in the light of these passages.

Not under the law, and yet the law in force? Not under the law, and yet bound by the law? We invite your attention to Romans vii: 1-6:

“Know ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but, if the husband be dead, she is loosed from the law of her husband. So, then, if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For, when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.”

Now, the Apostle simply declares, in this passage, that the woman is bound by the law to her husband as long as he lives, and when the husband is dead, she is free from that law. So with us. As long as the law lived, we were bound by the law; but since we became dead to the law by the death of Christ, we are no more bound by that law.

In 2 Corinthians iii: 6-13, the Apostle says: “Who also hath made us ministers of the New Testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold



the face of Moses, for the glory of his countenance; which glory was to be done away: How shall not the ministration of the Spirit be rather glorious? \* \* \* \* \* For if that which is done away with was glorious, much more that which remaineth is glorious. Seeing, then, that we have such hope, we use great plainness of speech."

Now, then, the Mosaic law was called the law of condemnation. It was said, indeed, to be glorious, but not so glorious as the law of the Spirit; as that which remaineth; and, moreover, that this law of condemnation is done away with; for the Apostle says, verse 13: "And not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished."

So this law, the Apostle says, was abolished—that which was written and engraven in stones. And yet my friend says that law was never abolished; and that not one jot or tittle of that law passed away until fulfilled. True, but when it was fulfilled; when all the types and symbols of that economy had been fulfilled in Christ, it was done away with, and not until then.

But again: We invite your attention to a passage he quoted, in your hearing, this morning, 2 Ephesians xvi: 15:

"For he is our peace who hath made both one, and hath broken down the middle wall of partition between us. [This can be nothing but the Mosaic law.] Having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, so making peace."

What was that middle wall of partition between us? Can he deny that it was the law? What was it that divided the great mass of the human family from the Jewish nation if it was not the Jewish law? And yet the Apostle says Christ has broken it down. Are we, then, under that law? When that which separated us from the Jews is broken down, are we not free? The gentleman says no, but the Apostle says yes.

"He has abolished the law of commandments contained in ordinances, and broken down the middle wall of partition." This middle wall of partition was that which divided between us, but now it is broken down, and out of the way, and we are one in Christ Jesus our Lord.

In Col. ii: 14, 15, he says:

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and, having spoiled principalities and powers, he made a show of them openly, triumphing over them in it." What is the handwriting of ordinances, unless it be the Mosaic law? What else can it be? "He took it out of the way, nailing it to his cross." And yet, the gentleman tells us that we are still under the law of Moses. He misapprehends. We are under Christ, and under his law—not

under Moses. Does he tell us we should love our neighbor? True, but not because Moses commanded it, but because Christ commanded it. We are bound by it, not because it is in the Mosaic law, but because it is in the law of Jesus Christ himself. The gentleman admits it all when he says, that, "until Pentecost, repentance and the remission of sins was not preached in the name of Jesus." This is simply to admit the whole question in debate. Men had repented before that time, but not in the name of Jesus the Christ. Now, we are bound by the law of Christ, because we are in his kingdom, and under his authority and reign.

But again: In the promise made to Eve in the Garden of Eden, the great principle upon which the human family was to be redeemed was enunciated. But did they comprehend the significance of that promise? No. It was repeated to Abraham: "In thy family shall all the nations of the earth be blessed." But did Abraham comprehend the significance of that truth? Did he know the height, and depth, and breadth of that promise? Even the Prophet Isaiah said: "The Lord hath laid upon him the iniquity of us all; and, as a sheep before her shearers is dumb, so he opened not his mouth." Thus should he stand in the presence of his murderers, according to Isaiah. But did the Prophet understand the Gospel as it was afterwards developed?

Jesus Christ, during his ministry, once said to his apostles, after he had uttered the Parable of the Sower: "Unto you is given to know the mystery of the kingdom of God; but to them that are without, all these things are done in parables, that seeing they may not perceive, and hearing they may not understand, lest they turn to God, and their sins be forgiven them." Still these things are withheld from the people, after the lapse of four thousand years. It was not for them to know the mysteries he had proclaimed in their presence. Again: He said to his disciples: "See that ye tell no man that I am Jesus the Christ." The time had not yet come when the Gospel was to be revealed to the world. Jesus, just before he ascended into heaven, said: "Go ye into all the world, and preach the Gospel to every creature;" the time has come for its proclamation; now, then, "go preach the Gospel to every creature." Accordingly, the apostles went forth, and preached to every creature. Now, in Paul's Epistle to the Church at Rome (chap. xvi), he says, upon this subject:

"Now, to him that is of power to establish you according to my Gospel and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith."

My friend tells me the Gospel was preached in its fullness in the Garden of Eden, and yet the Apostle says it was kept secret since

the world began, but is now made manifest according to the commandment of the everlasting God; "and made known to all the nations for the obedience of faith." It was kept secret since the world began, and is now made known to all nations. In another place, the Apostle declares: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him." But he tells us that God has revealed these things to the apostles by his Holy Spirit, for the Spirit knoweth all things. Now, then, the Apostles have received that Spirit, and that Spirit has revealed to them these things, "Which things also we speak," says the Apostle (1 Cor. ii). God kept these things in mystery, even to the prophets themselves; afterward they were revealed through the Gospel of Jesus Christ, by his apostles, "to all nations, for the obedience of faith." To this end, Peter speaks, 1 Peter i: 10-13: "Of which salvation the prophets have searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into."

Now, the very prophets who uttered these things did not know what they meant. Says the Apostle: "Unto whom it was revealed, that not unto *themselves*, but unto *us* they did minister the things which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." Now, then, this is the Gospel, preached first in type, first in mystery, and when Jesus Christ came it was proclaimed in its fullness by his apostles to all nations. Hence, its elements were now first preached. They consisted in the fact that Jesus Christ was the incarnate Son of God; the facts that he died and was buried; that he was raised from the dead, ascended, and was crowned King of kings, and Lord of lords. Had man ever preached that God had become incarnate until Pentecost? that he had been dead and buried? that he had risen, ascended, and been crowned King of kings, and Lord of lords? The trouble is, that the gentleman can not discern between promises and prophecies, and their fulfillment.

Did Daniel mean, when he held up the kingdoms before the king of Babylon, that they were present? So, also, the kingdom of Jesus Christ had been preached in symbol, and in type; but who understood these? The prophets of God themselves did not understand them. Even so, when Jesus said to his own disciples, that his kingdom was not of this world, they could not comprehend him. Paul

said: "Great is the mystery of godliness." They dreamed it not, they knew it not, until the Spirit of God fell upon them on Pentecost. And now, these very men who were blinded, and did not see the Christ, and who crucified him, heard the Gospel in its elements preached to the world, and bowed themselves to the authority of Christ. This was the time when men were first called upon to believe in Jesus of Nazareth as the Christ. Until that hour, the Gospel of Christ had been withheld; now it is announced to the world, with the fearful declaration, that, if they did not believe it, they would be damned.

In the name of truth, I ask, is there no difference? Suppose the Savior had not come. Suppose the Jewish economy had not wound up with the scenes of Pentecost—what would have become of my friend and his church, that he says has existed for six thousand years on this earth? I tell him, boldly and defiantly, he would have been lost, and forever lost! By the death, resurrection, ascension, and coronation of Christ, he and I are to be redeemed. And hence, when that Gospel was first preached, men were required to repent, in the name of Christ. "*In the name!*" What, sir, does it mean? "*In the name.*" *By the authority of.* "In the name of the Commonwealth of Kentucky" I do this or that. What does this mean? By the authority of that commonwealth. Now, then, go preach my Gospel in my name, for I am king. Hence, said he, "All authority is given unto me in heaven and in earth." I am to be king of the world, king upon the throne; but wait until I take my seat; then tell them, in my name, that they must believe the Gospel and repent of their sins. In my name, tell them they must confess me before men. Never, until this hour, had the Lord God taught this. But now, the kingdom was set up, the king was on his throne, and the ministers plenipotentiary of heaven stood up to preach, for the first time, the Gospel of Jesus Christ in its elements, and with its conditions of salvation, to a lost and ruined world. True, men had repented before, and believed in the promised Messiah; but they had not believed in a personal Messiah. Christ did not sit upon the throne of David until he had purged us of our sins with his blood. He did not take his seat on the right hand of the Majesty on high until the atonement was completed. All the Jewish shadows had passed away; all the symbols of that dispensation had given way to the new. All the blood shed on Jewish altars, all the utterances in reference to Christ, had pointed to this hour. Now, he is king eternal, reigning monarch of this universe. But yet the gentleman tells us we are not differently situated, though he is on the throne. The one was a temporal kingdom, and was to pass away, and be succeeded by the other.

(*Time Expired.*)



## MR. FITCH'S THIRD REPLY, ON FIRST PROPOSITION.

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN:

I MUST say, that I rather like the latter part of my brother's speech, for the reason that it made me feel remarkably well. I think that he is an excellent revivalist. He really forgot that he was debating, and seemed to think he was in a protracted meeting.

In my brother's speech, he admitted that Christ was anointed a king in the days of his incarnation, before his death. A king without a kingdom is, to me, a very strange thing. He referred to the kingdom of David, and stated that David was anointed before he assumed the authority of king. There is this difference between Christ and David: David was anointed to reign over a kingdom already in existence, for Saul was his predecessor, and Christ was anointed to reign over a kingdom which, according to the theory of my friend, was still a nonentity, a kingdom which he must originate and set up. Mark the language here. Christ said to his apostles: "I appoint unto you a kingdom, as my Father hath appointed unto me" (Luke xxii: 29). He did not originate the kingdom then, and set it up himself, but it was given to him by God. He said that the blood of bulls and goats could not remit sins, or cleanse from iniquities. Did I affirm that it could? I know of no one who will affirm that it ever did. I never heard any one teach such a thing. It did, however, point to the blood of Christ, which is called the blood of sprinkling, by which all may be cleansed. He affirmed that sins were never remitted under the former economy of grace.

I wish to call your attention to the following passages of Scripture, Ps. xxxii: 5: "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." Jer. xxxiii: 8: "And I will cleanse them from all their iniquity, whereby, they have sinned against me; and I will pardon all their iniquities, whereby they have sinned." I leave him to settle the matter with David and Jeremiah, both of whom say sins were forgiven, or remitted. Mr. B. affirms they were not. I propose to call your attention to the law, and notice some other points which he made. He contends that the law of Moses was abolished, but says that such portions as refer to the love of God and our neighbor, were re-enacted by Jesus Christ. Now, suppose that our legislature, at its next session, should enact a number of oppressive laws, and we should elect other men to succeed them in the work



of legislation; and we instructed them to go to Frankfort and repeal those offensive laws, and they should go there, and sit their appointed time, receive their stipulated salaries, and return. Suppose, then, we should ask them what they had done, and they should tell us, that they had repealed every law that they found on the statute books? And what did you do then? And they should answer: "Well, we re-enacted certain other laws." Well, what are they? Then, supposing they should commence reading to us those laws, and we find them *verbatim et literatim* the very same laws as those on the books when they went; what would we think of them?

The law of Moses said, "Thou shalt love the Lord thy God with all thy soul, mind, and strength, and thy neighbor as thyself;" "thou shalt not commit adultery;" "thou shalt not covet," and so on. I suppose these laws were all repealed, and then Christ turned around and re-enacted, "Thou shalt love the Lord thy God with all thy soul, mind, and strength, and thy neighbor as thyself," and all the rest of the ten commandments. What did he repeal the old law for, if he were to re-enact the same thing right over again?

Then my friend confounded the name of Christ and Jesus. I affirm that repentance and the remission of sins had already been preached in the name of Christ. The doctrine of the remission of sins through Christ had been previously taught. Every time a sinner brought a sacrifice of a living animal, and presented it to the priest, and the priest offered it to God, the doctrine of an atonement by blood, and remission of sins was set forth. The priest ceremonially transferred the sins of him who made the offering, by laying his hands upon the head of the animal to be sacrificed, and the sinner was pardoned through the merit of Christ. Every time a transaction of this kind occurred, the doctrine of remission of sins, through the shedding of the blood of Christ, was taught significantly and forcibly.

My good brother admitted that the germ of the Gospel was contained in the promise to Adam and Eve, and yet he affirms they did not understand it. I would like to know how he discovered that fact. I wonder why God gave the promise to them if he did not expect them to understand it. Does the gentleman suppose that every divine truth of religion, and all the teachings upon this subject that were given to mankind in the primitive ages of the world, are contained in the few brief pages which Moses wrote? Does he suppose that all that was known of God, and of religion, and of truth, was the little which we find presented in the Old Testament—the few first books of the Bible? Did not one of the Evangelists affirm, that, if all things done by Christ were written, the world would not be able to contain the books? Was not Noah a teacher of righteousness one hundred and twenty years, and yet there is not a single truth presented to us as taught by him? It is absurd and preposterous, then, to assume that the antediluvians knew nothing about

the religion of God. To suppose that a man who walked with God more than a century, and who was exempted from the common lot of man, and who ascended to heaven in a chariot of fire, knew nothing more of God, and the religion of the Bible, than is contained in the few brief chapters recorded by Moses, is unreasonable. That was an exceedingly strange idea. Any man disposed to reflection, or investigation, or accustomed to watch the development of God's moral government, and his dealings with man, could certainly never have conceived such an idea. Mr. B. called your attention to the following language of Peter: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto us: searching what, or what manner of time, the Spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven." I was unable to see, when I heard his comment upon the passage, how he could arrive at such conclusions. Did you observe how superficial his examination of it was? It seems, from the passage, that the Spirit which was then in them did testify of the sufferings of Christ, and of the glory that should follow. Yet my brother affirmed that no man had ever taught the doctrine of the incarnation of Christ, and that he should suffer and die. Yet the prophets actually prophesied of this event; the Spirit of God dwelling within them testified of the "sufferings of Christ, and the glory that should follow." Not only this, but they inquired with reference to the time when this should take place—that is, when these sufferings should occur—when Christ should be crucified, and afterward exalted to a seat at the right hand of God in heaven. The Spirit in them did testify of the sufferings and death of our Savior, and *they* also testified of these things.

We are not to imagine, from what we read in the Bible, that these things were not understood. He says that I affirmed that the Gospel had been preached in its fullness. I did not affirm that it had been preached in its fullness. It had been preached, though, so as to save those who had lived before the coming of Christ. My worthy brother said that those who preached the Gospel did not understand it. Did Abraham understand it, when he desired to see it, or the day of Christ? Christ said he saw it, and was glad. Did Moses know nothing of it, when he refused, by faith, to be called the son of Pharaoh's daughter, choosing rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than all the treasures of Egypt? Were all those patriarchs and prophets, the worthies of antiquity, spoken of in the eleventh chapter of Hebrews,

who are presented as examples of faith to future ages, who suffered and labored for the cause and glory of God, and who were willing to be counted as the offscouring of the world, for the name of God and his Christ, strangers to the principles and power of the Gospel? It was strange that it should inspire in their hearts such confidence, devotion, love, and integrity of purpose, and yet they knew nothing about it.

My brother has spoken, once or twice, of the passage in which Christ says to Nicodemus: "Except a man be born of water and of the Spirit, he can not see the kingdom of God." He inquires if being "born of the Spirit" was not a new thing. Well, *was* it a new thing? If so, why did Christ reprove Nicodemus for not understanding these things? When Nicodemus seemed to be astonished, and inquired how these things could be, Jesus said: "Art thou a master in Israel and knowest not these things?" The fact was, that Nicodemus had examined the Scriptures as some persons do in our day. His examination of the Old Testament had been superficial, and, although it taught the operation and influence of the Divine Spirit, yet this teacher in Israel, a man who occupied the seat of Moses, was ignorant of these things, and Christ reproved him for it!

"This is he that was in the Church in the wilderness with the Angel, which spake to him in the Mount of Sinai, and with our fathers; who received the holy oracles to give unto us." Again Paul says: "Husbands love your wives, even as Christ also loved the Church, and gave himself for it." Hence Christ's love for the Church is made the model of the husband's love for his wife. Christ loved the Church, and gave himself for it. But, according to the theory of my brother, there was no Church until some time after the death of Christ. He must then have loved the Church, and died for it, before it had an existence; and he would make the Apostle teach that men are to love their wives, and, if necessary, die for them, before they have an existence. If it does not teach that, it does not teach any thing; if my brother's interpretation of the passage is to be taken, it teaches that. If the Church was not in existence until the day of Pentecost, then Christ loved the Church, and died for it, when there was no Church.

I wish now to call your attention again to the law of Moses, which my friend affirms was abolished; and you will perceive that he has not defined his position upon this subject. He speaks of it in general terms, sometimes with reference to the moral law, and sometimes with reference to the ceremonial or ritual law of the Jewish Church. We do not know exactly, at all times, to which part he is alluding. But we affirm here, as we did in our former speech, that the law of Moses was the law of God, for it was given by him.

This law was complex in its character; it was divided into three

parts: the moral law, embodying the ten commandments; the ceremonial, or ritual law, relating to the manner of the worship of God; and the civil law, relating to the administration of justice. We have nothing to do with the civil law on the present occasion. I presume that my opponent means that the ceremonial law was abolished. He will certainly, I think, not take the position that the moral law, embodied in the ten commandments, was abolished. We have already shown the folly and absurdity of such an idea. Did not Christ, when a man came to him inquiring what he should do to be saved, tell him to keep the commandments? Not only did he do this, but he taught that the moral law was in full force, and he showed that its full length and breadth and depth had never been fully understood before. He taught that it was not the external act that constituted the sin, but that the consent of the soul, the desire of the heart, was itself a violation of the principles of the law. He riveted it upon the hearts and minds of those who attended upon his daily ministrations. The law has not been fulfilled, and never will be, while there is a man or woman upon the face of the earth who does not love God supremely and man impartially. But I suppose he has reference to the ritual, or ceremonial law, although he has not told us so.

If so, then, I deny, that in the sense of being *repealed by legal enactment*, that even the ritual and ceremonial law has been abolished. When did Jesus Christ, by virtue of the authority vested in him as a lawgiver, ever repeal, by legislative enactment, even the ritual and ceremonial law? What parts of it did he repeal?

Before we enter more fully into the investigation of this part of the subject, we desire to say a word or two about the sacraments of religion and the Church. The same sacraments are in the Church now that were in it before the coming of Christ. So far as their outward form is concerned, they were changed, but their sacramental character remains the same. The rite of initiation remains the same, notwithstanding it has assumed a new exterior. The Lord's Supper is just what the Passover was in its spiritual import, the external only having been changed. Baptism is to the Church now exactly what circumcision formerly was, the outward application of the rite only having been changed. We have seen, then, the moral law was never repealed, and the two sacraments of the Church are still in use, and it now remains for us to ascertain whether the ritual law was abolished. We deny that Christ repealed the ritual law, simply because there was no necessity for it—none whatever. If I am appointed the guardian of a child, when the child attains its maturity, and receives its inheritance, I am released at once from all responsibility and obligation on its behalf. But is the act of the court, by which I was made the guardian of that child, repealed? Not at all. The Apostle Paul tells us, that during our minority as a Church under the former economy, we were



under tutors. When the time of our maturity arrived, we were no longer under this system of rites and ceremonies. They were not repealed. They just answered their purpose, and we passed on and left them, and entered into the fullness of the gospel of Jesus Christ as brought to light by him. These were simply to bring us to Christ, and when they have brought us to Christ, and lifted us up, and educated and instructed us, so that by faith we can lay hold on Jesus Christ, and become reconciled to him, we have no further need of them. The law was not repealed nor abrogated. So far as its principles are concerned, they remain intact. When my brother affirms that the law of Moses was repealed, if he means any thing he certainly means the entire law; and if that is repealed, all the religion of the Old Testament is repealed, for it was contained in principle and in substance in the commandments delivered to Moses, and in the Abrahamic covenant which the Church had during that period. How could this possibly be? Jesus Christ says: "Think not I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill." He also says: "It is easier for heaven and earth to pass away, than for one jot or tittle of the law to fail." Yet my friend gets it out of the way without any sort of trouble. He has not shown that it is all fulfilled, and he can not possibly show it, if he should labor until the end of time. We will not dispute the word of God in this matter, and he says that not one jot or tittle of the law shall pass away until all be fulfilled.

When Saint Paul taught justification by faith, he supposed that some one would object to this doctrine, and he says: "Do we then make void the law? God forbid. Yea, we establish the law." He told them that they had no right to lay aside any of the principles or teachings of the law until they were in Christ, and then they were dead to the law, because they were wedded to Christ.

*(Time expired.)*



## MR. BROOKS'S FOURTH ADDRESS, ON THE FIRST PROPOSITION.

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN:

My friend says I have forgotten I was in a debate, but that I seem to think myself in a protracted meeting. I do not know of any better place to convert my friend. If we could turn this into a protracted meeting, that is just what we would like, provided we succeed in converting him.

He made a labored speech of thirty minutes to prove that the law of Moses is still in force, and then admitted, in his last words, that Christ is the end of that law. I thank him for this admission, and rejoice in the prospect of his conversion.

Again: I wonder if the gentleman, in his anxiety to be under the law, keeps it?—*faithfully keeps it?* Does he keep the Sabbath? and has he been circumcised? The gentleman himself does not believe it. He is simply mistaken in reference to this matter. The law has passed away, and has been succeeded by the law of Christ, and that law does not require him to be circumcised, or to keep the Sabbath. It requires him to do some things the old law required, on the same principle that the new constitution of Kentucky requires us to do many of the same things required by the old constitution. We might just as well say the old and the new constitution are the same, as to affirm this law and that the same.

I wish to allude to my friend's quotation from Ephesians v: 25: "Husbands, love your wives, even as Christ also loved the Church, and gave himself for it." The gentleman stopped when he had read that far. I wonder why he did not read the next verse—"That he might sanctify and cleanse it with the washing of water by the word?" I wonder if that old Church was cleansed with the washing of water by the word? This is the Church that Jesus Christ gave himself for, and sanctified it by the truth, and washed it with water. In other words, this is the Church that was born of water and of the Spirit. The gentleman will not claim that this is his Church, for his was never washed with water.

Again: he called our attention to the passage in Acts vii: 37, 38: "This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is *he*, that was in the church in the wilderness, with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us."

He quotes this to prove that Christ was in the Church in the wilderness. Let us read the context: "This is that Moses which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he [Moses] that was in the church in the wilderness with the angel which spake to *him* in the mount Sina." Spake to whom? To Moses, and not to Christ, as the gentleman would have you believe. Now, then, Moses said in reference to Christ: The Lord your God shall raise up a prophet like unto me; him shall ye hear.

Again: I would like to ask the gentleman a question in regard to this season of Pentecost. I wonder to whom were these Jews converted? and to what were they converted? He labors very hard to show us that the old Jewish kingdom is the same as that of Christ, and yet there were, on that day, three thousand persons converted. If they were under the same gospel, and under the same reign, to whom were they converted? They were Jews, and citizens of the Jewish kingdom, and now three thousand of them were converted and added to the Church. It is a grand protracted meeting our friend has discovered, but we apprehend that it is against him.

Again: he affirms that the kingdom of which David took possession so long after he was anointed was already in existence. Saul was not made king until seven days after he had been anointed; yet he was the first king of Israel, and there was no kingdom before him. Thus, a man may be anointed before he is inaugurated, as Christ was, and took his seat upon the throne of the universe long after.

"I will build my church," our friend says should read, *will establish*. It is well known that my friend is opposed to translating the Bible; he says that the version of King James is good enough for him; yet, when he quotes the Bible, from this time on, he will translate it every time the version of King James does not suit him. The American Foreign Bible Society have published that there are twenty-four thousand errors in King James's version—which they refuse to correct; and yet, my friend, when he gets up to discuss a proposition, will take the liberty of translating the word of God in any way he chooses. I doubt his ability to do it. According to my friend, then, when the Savior says, "I will build my Church," he means "I will establish my Church." Even if we were to grant the position the gentleman assumes, the argument is against him. But we positively affirm that King James is right. "Upon this rock I will build my Church." Ought not this to settle the question forever? What more do you want? Ah, but it does not suit the gentleman's theory. Rather than to yield a point, he will go to translating, and give old King James's version to suit his own theory. When we come to *baptize*, it will not suit him to translate.

Christ, we are told, "came to his own, and his own received him not." Does he believe it was his own Church to which he came,

and which did not receive him? Surely he does not. Suppose Christ were to come to the Church of Christ to-day, would not that Church receive him? Surely, the Church of Christ would receive him. No, sir, Christ came to his own people, according to the flesh, and they received him not. This is all the passage means, or intends to convey.

The gentleman wants to know how I knew that Adam did not understand the words of the Spirit when it was said "The seed of the woman shall bruise the serpent's head." I knew it, as I showed you in my last speech, because the apostles did not know these things, and because the Spirit says the prophets did not. Paul says this gospel was a mystery; that eye had not seen, nor ear heard, the things it contained; that men did not comprehend it; but that it is now made manifest to all nations for the obedience of faith.

The gentleman says that Peter does not mean to intimate that the prophets did not know the meaning of, and understand these things, but the *time* of them only. I will invite his attention to the effect of a single word. "Searching *what*, or what manner of time the Spirit of Christ, which was in them, did signify." Searching *WHAT* the Spirit did signify "when it testified beforehand of the sufferings of Christ and of the glory that should follow." It is an easy matter, my friends, to prove any thing, when you select that passage that suits your ideas, and fail to read it in its connection. This is in perfect harmony with what the Savior said: "It is given unto you to know the mystery of the kingdom of God," but of those without, it is not my purpose that they should understand them.

Again: I would like to ask my friend another question. I would like to ask, In what way are sins remitted except through the blood of our Lord and Savior Jesus Christ? He will not say that they can be in any other way. I defy him to say that they can. Then, says the Apostle, "Without the shedding of blood there is no remission of sins." If sins are remitted through the blood of Christ, and without the shedding of blood there is no remission of sins, then there was no remission until the blood of Christ was shed.

Mr. Fitch tells us that all the patriarchs knew of God is not recorded in the Bible. I would like to ask my friend for a little information. I confess I know nothing about what is not recorded there. I know that the man whose book I hold in my hand [*Ecce Ecclesia*] asserts this, but he attempts not the proof of a single proposition in his work. These are the things that you have heard my friend dilating upon to-day. How does he know that there was one other word preached to these patriarchal men? Mr. Fitch is indeed hard pressed this evening. He must leave the word of God, and tell you that these patriarchal men had many preachers among them. Noah indeed preached righteousness to them a hundred and twenty years, but before Noah there were hundreds of preachers,

we are told; and how is my friend to know all this, or even what Noah preached, except as it is recorded upon the pages of this volume? In his last speech he conceded that the Gospel was not preached in its fullness until the day of Pentecost. That is simply what we have contended for from the beginning—that the Gospel, in its fullness, was not preached until Pentecost. That ends the matter so far as this proposition goes. We have proved, by reference to Scripture after Scripture, that Christ did not take his seat on the throne until he had purged us of our sins; that the Gospel had not been preached in its fullness prior to this; that it began to be preached, with all the facts of the death, burial, resurrection, ascension, and coronation of Christ on Pentecost; that its conditions of pardon were then first proclaimed to the world. And my friend has failed, in every instance, to affect the argument we have produced on this occasion.

The prophet declared that the law should go forth from Zion, and the word of the Lord from Jerusalem. This, as we have seen, was all literally fulfilled at the feast of Pentecost. What was it that Daniel had prophesied should come to pass? That the reign of Christ should commence in the time of the Roman Cæsars; that his kingdom should then be set up. This was represented by the little stone cut out of the mountain without hands, and rolling on, till it filled the whole earth, and broke in pieces all other kingdoms. The truth of this prediction is not in the least affected by the fact that Micah represented the same kingdom under the figure of a house established in the top of the mountain. As well say the Savior does not represent the same kingdom when he presents it under the figures of a vineyard, and of the ten virgins. From Zion the law went forth. From thence, in accordance with the commission of Christ to his apostles, the Gospel, in its elements, was first proclaimed. We leave the question with you, as our time has expired.

*(Time Expired.)*



## MR. FITCH'S FOURTH REPLY, ON FIRST PROPOSITION.

GENTLEMEN MODERATORS, AND LADIES AND GENTLEMEN:

MY friend Brooks has ventured the assertion that I would not answer the question as to whether I had been circumcised. I do affirm that I have received exactly the same thing that circumcision indicated. Did not Paul, in his letter to the Colossians, when the question of circumcision was being discussed among them, say, that they need not be circumcised according to the old form, for they had received circumcision in baptism. He says: "In whom, also, ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. Buried with him in baptism, wherein, also, ye are risen with him through the faith of the operation of God, who hath raised him from the dead." That is, in baptism, we receive the same thing that was indicated by circumcision. I was asked, by my brother, why I did not read all the passage, which says that Christ loved the Church, and gave himself for it. Simply because what was read covered the idea contained in the proposition we are debating. We are not debating the cleansing of the Church by baptism, therefore I did not read the whole passage. We will read that part of the passage, when it becomes pertinent to the question which we are discussing.

I referred to the passage which says, that this is he that was with the Church in the wilderness, to prove that the Church had a previous existence, over which Christ received authority, and that Moses was a servant in that house, or "in that Church, of which Christ was the builder and the master. Christ came to his own, and his own received him not." "He came to his own kint," says Mr. B. I have learned something. It is the first time in my life that ever I heard such an exegesis of this passage as that. He came to "his own kindred," and "his own kindred" received him not. I will let that go for what it is worth. This intelligent audience will know how to appreciate such biblical criticisms as that.

I was asked by my good brother, whether I thought that sins were atoned for without the blood of Christ. Of course not. Does not the Apostle say, that Christ is as a lamb slain from the foundation of the world? That is as far back as I care to go. I have no desire to go back farther than the foundation of the world. Christ was as a lamb slain from the foundation of the world. He was slain figuratively, or typically, in every sacrifice offered by patriarch or prophet, back to the beginning of time. I was asked how I knew



that there was more religious truth taught formerly than is taught in the Bible. Noah preached one hundred and twenty years, and the Old Testament does not contain all that he preached. I ascertained that fact from the following passage in Jude: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints." Here we have two preachers who taught religious truth. We do not know how long Noah preached, but I am satisfied that all that was taught by him is not written in the Old Testament.

Your attention was next called, by my brother, to the stone which was cut out of the mountain without hands. Do you know, that mountain, in the Bible, means "kingdom"? The stone, then, was cut out of the "mountain," or "kingdom." That proves exactly what I have been contending for—that the Christian Church was cut out of the Jewish Church; that a remnant continued faithful, and received Jesus as the Christ; and that is the little stone coming out of the mountain, or kingdom of God, that swept across the land, gathering strength all the time. The "little stone" came out of something that had a previous existence, and signified those who did not go astray after the traditions of the elders—the true Israel of God, who received Jesus as the Christ.

Let me call your attention, once more, to the proposition we have been discussing. He affirms, in the first place, that the Messiah's reign commenced on the day of Pentecost. Has he proved it? Have I not shown you that Christ was known to the world before this? Have I not shown you that the kingdom of God was already in existence, and that Christ, when he came, received it as his own kingdom? Has he offered you any proof at all to show that the Messiah's reign began on the day of Pentecost, and that his kingdom was then first set up? Is there one single word in the second of Acts, where what was done on the day of Pentecost is recorded about the setting up of a kingdom. The word "kingdom" is not used at all in that connection.

It has been affirmed, also, that the law of Moses was abolished at Pentecost. Has the affirmant proved this? Have I not here, also, shown you that Christ says, that not one jot or tittle of it shall fail until all be fulfilled? If Christ spoke the truth, has the law been abolished, or has it failed? Has it yet been fulfilled?

It was affirmed, further, that the Gospel, in its elements, and with its conditions of salvation, was first preached at Pentecost. What does he mean by "elements"? I wish he had told us, so that I might have known just exactly how to treat that part of the proposition. Does he mean the first principles of the Gospel? That is, what we usually understand by the elements. By the "elements of an education" we usually mean the first principles of an education. Well, what is the Gospel? Has not Paul defined it to be the power of God unto salvation, to every one that believeth? Does

he suppose that it is a small power that God exercises in the salvation of our humanity? Jesus Christ is the sum and substance of this Gospel, and whenever Christ is preached, the Gospel is preached, because he is the Alpha and Omega of it. Was Christ first • preached at Pentecost? Was that the first time in all the history of the world, and of the Church, when the doctrine of a Mediator between God and man was set forth? If to preach Christ is to preach the Gospel, then the Gospel was preached to Adam; for it was told him, that the seed of the woman should bruise the serpent's head. Every one admits that the "seed of the woman," here spoken of, is Christ. Then, if Christ is the sum and substance of the Gospel, and Christ was preached to Adam, the Gospel was also preached to Adam.

The Gospel was also preached to Abraham, for Paul says: "The Scriptures, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham." Christ, doubtless, had this fact in his mind when he said: "Abraham desired to see my day, and he saw it, and was glad." The Gospel was unquestionably preached to him then. Was it preached to him in its elements, and with its conditions of pardon, or how was it preached? For what purpose was it preached to him? Was it preached to him to save him? If it was preached to him for the purpose of saving him, then it must have been preached in its elements, and with its conditions of pardon.

The Gospel was also preached to Moses, for he esteemed the reproach of Christ greater riches than all the treasures of Egypt. How could he esteem the reproach of Christ, if he knew nothing of Christ? Most certainly Christ was preached to him, or he could have known nothing of these facts. The very fact that Christ was preached to him, is an evidence of the fact that the Gospel was preached to him. But was it preached to him in its elements, and with its conditions of salvation? Let us understand ourselves on this proposition. I undertake to say that whenever, and under whatever circumstances, Christ is presented as a mediator between God and man; when the doctrine of the redemption of our humanity is presented to a man, whether by words, or symbols, or signs, the Gospel is preached to him; and, if he understands it so as to comprehend the fact that only through Christ, as mediator, he is to be saved, the Gospel, in its elements, and with its conditions of salvation, is preached. If the Gospel was not preached before the day of Pentecost, how were all the thousands and multiplied thousands, that enjoyed the favor of God before his coming, saved? Were they saved without Christ? Were they saved without the Gospel? Were they saved without knowing any thing about the conditions of salvation? Were they saved without being pardoned? If so, how can they join in the song to be sung by the redeemed in heaven, when they say, "Unto him who loved us, and washed us

from our sins in his own blood?" It seems to me that if God saved mankind, for four thousand years, without the Gospel, without Jesus Christ, and without his sacrifice, then he might have saved them always. I must confess that I like the old system better than the new system, for the simple reason that it did not require the death and sufferings of any one. If God could save men for four thousand years without Christ, and without the Gospel, then he could save them forever.

I do not really suppose that my brother assumes this position; he takes the ground that all sins committed previous to Pentecost were unpardoned; sinners were kept in some kind of state until Christ came, and then he bore the whole mass, the entire aggregate amount of these transgressions and iniquities, upon Calvary. At least he advanced that idea in one of his speeches, and then he inquires of me how I knew the sins of the former dispensation could be remitted without blood. Was it absolutely necessary for this blood to be shed before the sins could be remitted? Here is where the gentleman labors under a mistake. The Gospel, in its elements and with its conditions of pardon, has been the same in all ages, and under all dispensations of Providence. The principles of the atonement, as made by Jesus Christ, were always the same. But the facts of the incarnation of Christ, his death, sufferings, and resurrection, with reference to the period that elapsed before that time, were prospective, while with reference to the period that has elapsed since, they are retrospective. The facts do not alter the case at all. We are not talking about the facts of the Gospel, but the elements, or the principles of the Gospel. If he had said that the facts were not preached until that time, there would have been no controversy. But he affirms that the elements, or principles of the Gospel, were not preached. We affirm that the elements, or principles, had all been preached before the day of Pentecost. The life, death, and resurrection of Christ, in fact all the essentials of the Christian religion, had all been preached before. Did not Job say, "I know that my redeemer liveth; though after my skin worms destroy this body, yet in my flesh shall I see God?" He understood the resurrection through Jesus Christ his Redeemer. So of all the fundamental principles of our holy religion. Those principles have been the same under all the dispensations of God's grace. The mediatorial reign of Jesus Christ, his Son, takes rise from the time when he assumed the responsibility involved in redeeming and saving mankind, and will continue until the work shall be consummated. It was not necessary that Christ should actually become incarnate, and suffer and die, before sin could be remitted. God had promised that. It was then made an element in the scheme of pardon and salvation, and men could then believe and rely upon it, and realize all the blessedness resulting from it. Such was the case, and wherever this religion is preached, wherever Christ and his Gospel are preached,

and men believe and receive them, there the kingdom of God exists; but not until they unite and enter into covenant relation with God by receiving a sign and seal that marks them his, do they become a Church, in the New Testament sense. The spiritual kingdom of God was in existence from the time the first believer existed in the world, but not until God made a formal covenant with man, annexing to it an initiatory rite, was there really a visibly organized Church. When religion united men, they adopted a policy for their mutual upbuilding and instruction, and for the promulgation of their religious principles. They were then a complete Church organization. To such an organization, Christ came, and the authorities refused to recognize his claims as the Messiah of God. He came to his own, and his own received him not, and, in their official capacity, rejected him as God's Messiah, while the commonality heard him with joy and gladness. These recognized his claims, and admitted that Jesus, the son of Mary, the despised Nazarene, was the anointed one of God. They constituted the true Church, preserved and perpetuated it.

Are we not the children of Abraham by faith? Are we not Christ's? If Christ's, then we are Abraham's seed, and heirs according to the promise made to Abraham, that in him, and in his seed, all the nations of the earth should be blessed. We are then brought into relationship with Abraham, as our father, and we are his children, by faith in Christ Jesus. Every moral principle and tenet included in the moral law, or embodied in the ten commandments, is in force to-day. God requires us to love him just as much, and honor him, and to honor our parents, and to abstain from covetousness, and adultery, and all those crimes spoken of in the Decalogue, as he ever did. They are just as binding upon us now as ever. Christ did not repeal, and then re-enact them. He simply left them just where he found them.

Whenever the apostles went into a synagogue and preached Jesus, they proved, from the Old Testament, that he was the Messiah. It is often said of Christ himself that he preached his own Gospel, and he certainly preached it with its elements and conditions of pardon, if he preached it at all. I can not conceive how a man can preach the Gospel without preaching it in its elements and with its conditions of salvation. He may not have a full and comprehensive understanding of the Gospel. He may not be able to go down to its profoundest depths, or to rise to all its heavenly altitudes, to take in its length and breadth, and to comprehend all its deep mysteries; yet if he knows enough to preach Jesus as the Redeemer of the world, he can preach the Gospel in its elements, and with its conditions of salvation. It was thus preached on the day of Pentecost. It was thus preached to Adam. It was thus preached to Abel, and to Abraham, and to Moses. Preached in the wilderness, for the apostle says, "Unto them was the Gospel preached as well



as unto us." But they profited not by it, because their hearing was not mixed with faith. It required the same reception on the part of the people then as it requires now. Not only were they to hear its truths, but they were to rely upon it, and thus experience the salvation it brings.

I wish to inquire, now, whether my brother has maintained the proposition? whether he has proved, from the word of God, to the satisfaction of you all, that the Messiah's reign began on the day of Pentecost? Has he also proved that the law of Moses—the entire law—in all its relations, its bearings, its ramifications, was repealed, and that the Gospel of Jesus Christ was then and there first preached? My good brother wanted to know of me to what they were converted at the time the three thousand were added? I thought I explained that to him this morning. I told him that the Jews already belonged to the Church of God. It was to the belief in the doctrine of Jesus Christ's Messiahship. Peter quotes the passage which occurs in the writings of David, when he says: "Thou wilt not leave my soul in hell, neither will thou suffer thine Holy One to see corruption;" and tells them David had Christ in his eye when he wrote this passage, and that it applies to Jesus. They believed in Christ, but they did not believe that Jesus was the Christ; and the only fact added to their religion, the only thing they were converted to, was that the same despised Nazarene whom they had crucified, and whom God had raised from the dead, was actually the Christ. My brother knows very well that baptism was a development of that idea. When the hearers asked: "Men and brethren, what shall we do to be saved?" the reply was: "Repent and be baptized in the name of Jesus, for the remission of sins; confess that you robbed him of his life; that you rejected him; that you resisted his authority, and that you have denied that he was the Messiah. In order to salvation, you must admit all this just as publicly as you denied him, and thus, in admitting, by your baptism, that Jesus was the Christ, you obtain the remission of your sins." To that fact, then, they were converted, and to nothing else. They believed in the existence of a God, and that he was the rewarder of those who diligently sought him. They believed in the existence of a Church, with sacraments, and with a regular form of worship. They believed in Christ, by whom the atonement was to be made. The only thing in which they did not believe, in which Peter and the rest believed, was that Jesus was the Messiah by whom the atonement was to be accomplished. Thus, by yielding to the conviction that Jesus *was* the Christ, produced by the preaching of Peter, by the demonstration of the Holy Ghost, by the power which there they witnessed, they were converted to the belief of the fact that Jesus was the Christ. They received him as their Savior, as God's Messiah, as their Redeemer, and their sins were remitted.



The Gospel was preached to them as it had been preached to others before—the Gospel of Jesus Christ our Savior.

I will here close my remarks, although I had some other arguments to present. I think that there has nothing been advanced by my brother, in relation to the points which I wish to offer, therefore I suppose I shall not be allowed to say any thing in regard to them. As I have no right to offer new matter, I will submit the question.



## SECOND PROPOSITION.

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INFANT BAPTISM IS AUTHORIZED BY THE WORD OF GOD.

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Tuesday, September 14, 1869.



## MR. FITCH'S FIRST ADDRESS, ON THE SECOND PROPOSITION.

*Tuesday, September 14th.*

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN :

THE proposition to be discussed to-day is: "*Infant Baptism is authorized by the Word of God.*" This is one of the most important questions to which we can claim your attention. When we remember that there are about eighty millions of professed Christians in the world, and that about seventy-eight millions believe and practice infant baptism, and that out of the twenty millions of Protestant Christians, about eighteen millions believe the doctrine of infant baptism, we see at once that it is a subject of most vital importance and interest to an overwhelming majority of the religious world.

If infant baptism is not authorized by the Holy Scriptures, it is then an innovation, having been introduced by some superstitious and fanatical man, and it militates against the interests of God's people and of his Church. But we hope to be able to show to you, in the most satisfactory manner, that the practice is authorized by the Word of God.

Infants are unquestionably embraced in the Gospel covenant. That covenant was given to Abraham. We shall read it, as it was frequently repeated to him, and enlarged by God. It is found in Genesis: "The Lord said unto Abram, . . . I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse them that curse thee; and in thee shall all families of the earth be blessed. . . . Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth. . . . Look now toward heaven, and tell the stars if thou be able to number them; and He said unto him, So shall thy seed be. And he believed the Lord, and he counted it to him for righteousness. . . . And God talked with Abram, saying, As for me, behold my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name be any more called Abram but Abraham; for a father of



many nations I have made thee. And I will make thee exceeding fruitful, and I will make nations of thee; and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee. And I will give unto thee, and thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I will be their God. . . . And thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed.”—Gen. xii: 1–3; xiii: 14–17; xv: 1–7; xvii: 1–8; xxii: 15–18; xxvi: 3, 4; xxviii: 14, 15.

This covenant, here made with Abraham, called by the Apostle John the “Father of the Faithful,” was the first charter under which men were formed into a visible Church compact. I know that my worthy opponent will tell you that this covenant was of a temporal character, especially that part of it to which circumcision was appointed as a token and a seal. But we will present a few passages of Scripture, found in both the Old and New Testament, which go to prove most clearly that the covenant was spiritual as well as temporal—that the temporal part of it which applied literally to the lineal descendants of Abraham, was made the type of that which was spiritual and everlasting. Christ himself was the substance of this covenant, and it was confirmed in him.

“I the Lord have called thee in righteousness, and will hold thy hand, and will keep thee, and will give thee for a covenant of the people, for a light of the Gentiles.”—Isa. xlii: 5. “Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect.”—Gal. iii: 16, 17. The seed spoken of then in this covenant, as testified by St. Paul, is Christ. He was the substance of the covenant, which was confirmed of God in him. No additions of a temporal character, made when the covenant was given, or subsequently, could disannul or make it of no effect. “Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers.”—Rom. xv: 8. Once more: in Col. ii: 11, 12 we read this language: “In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.” When God said to Abraham “blessing I will bless thee,” he did not restrict himself to the bestowment of temporal blessings. These were not such a reward as a holy character and life deserved. But the Apostle

settles this question when he tells us that Christ, by his death, redeemed us from under the law, which only condemned, and could not save, for the specific purpose that "the blessing of Abraham might come upon us, which blessing was the promise of the Holy Spirit through faith in Christ." This covenant God pronounced to be an everlasting covenant, and we propose to give a brief history of it, as it was repeated to successive generations, and as it is recorded in the Old Testament. It was given to Isaac, as the following quotation from Gen. xvii: 21 will show: "But my covenant will I establish with Isaac." Again: Gen. xxvi: 3, 4: "And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed."

It was likewise repeated to Jacob, Gen. xxviii: 13, 14: "And in thee and in thy seed shall all the families of the earth be blessed."

It was repeated again to David in the following language: "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up." It was to be an everlasting covenant, from the fact that all the nations and families of the earth were blessed in it, and if it was, at any time, set aside, or abrogated, and something else substituted for it, it could not possibly communicate its blessings to all the families of the earth to the latest generations. How could David's throne be built upon it to all generations? Because of his exemplary character, and the holiness of his life, the Scriptures present him as a type of Christ. God promised him that Christ should sit upon his throne, and that he would establish his seed and throne forever. In Psalms lxxxix: 34-36, the inspired writer makes use of the following language: "My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me." Here God, in the most emphatic terms, promises, for the comfort and encouragement of his people, that the covenant which he had made with the fathers should never be broken, and should never be altered. Again we read: "For the mountains shall depart and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee"—Isa. liv: 10. The great promise of this covenant, which had been repeated so often to the patriarchs and prophets, was fulfilled in Christ, as is clearly set forth in Luke i: 67-75: "Blessed be the Lord God of Israel; for he has visited and redeemed his people. And hath raised a horn of salvation for us in the house of his servant David. As he spake by the mouth of his holy prophets, which have been since the world began. That we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy

covenant; the oath which he swear to our father Abraham that he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear." The ancient covenant was renewed by Jesus Christ himself, and when contrasted, in its renewed condition, in its spiritual worship, with the Mosaic ritual, it is called a new covenant. Prophets pointed to its renewal by Christ: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them, unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sins no more."—Jer. xxxi: 31-34. "For this is my covenant unto them, when I shall take away their sins."—Rom. xi: 27. Jeremiah calls it, in its renewed state, a new covenant, in contradistinction to the covenant which God gave to the Israelites when he took them by the hand to lead them out of the land of Egypt, and of which Paul speaks when he says, "the law which was added four hundred and thirty years after can not disannul and make the promise of no effect." "After those days," it reads, "I will put my law in their inward parts." He does not say, I will abrogate the old law, or make a new law, but uses this language, spiritualizing the whole thing: "And they shall not teach every man his brother, saying, Know the Lord; for they shall all know me, from the least of them, unto the greatest of them, saith the Lord: for I will put my law in their inward parts, and write it in their hearts."

Now, we find that this covenant, which God made with Abraham, and which was the first charter of our religious privileges and liberties that existed in the world, has been preserved, and perpetuated, and amplified, and was not changed, or abrogated, at the coming of Christ, who was the sum and substance of it. What was the object of God in giving such a charter, thus bringing men into covenant relationship with him? It was for the express purpose, that he might gather together in one all things in Christ, which are in heaven, and which are in earth, that all his children might be brought together into one family. It may be profitable to us, just here, to inquire with reference to the meaning of the word "church," as it occurs in the Holy Scriptures. It has but one meaning; it always means a "people in covenant with God." This

is the scriptural meaning of the term "church." A man may be a believer, he may be a pardoned man, but he is not a member of God's Church, or family, until he enters into covenant relationship with him, by receiving the token of that covenant, whatever that may be. And, when God appointed a token by which men were to be brought into covenant relationship with him, he applied that token, and seal, not only to adults, but to infants. When Jesus Christ came into this world, to accomplish the work of redemption, he found a spiritual kingdom—a visible Church. He found in that Church, not only adults, but infants; and they were there by positive enactment. God legislated them into the Church, and it devolves upon our opponent to show that Jesus Christ legislated them out.

We are frequently called upon for a "Thus saith the Lord" for infant baptism—for a positive command to show that they ought to be baptized; that they ought to be members of God's Church; that they ought to be in covenant relationship with him; and it is claimed, that because the New Testament is silent upon this subject, that there is no authority for bringing them now into covenant relationship with God. We take up the Old Testament, and look at the origin of the Church, the origin of the religious covenant, and we find them comprised in that covenant, and, by Divine legislation, placed in the Church of God; and we call upon those who oppose their being retained there, to show where God repealed the Divine law. Silence *itself*, abstractly considered, is no argument, either *pro* or *con*, with reference to a proposition. When we take into consideration the circumstances, they may lend to that silence a positive or negative signification. When we take into consideration the fact, that in the only true Church that existed in the world, the only Church that rightfully claimed Divine authority, we find infants; and the fact that Jesus Christ, who recognized the kingdom of God as existing in the earth in the days of his incarnation, and submitted himself to its authority, and conformed to its laws, and its observances, did not change, or repeal, or abrogate any of its laws, the silence of the New Testament Scriptures is an argument in favor of infant Church membership, and infant baptism.

What did the Apostle mean, when he used this language: "Children, obey your parents in the Lord"? Does not every intelligent Bible reader know, that to be in the Lord is to be in covenant relationship with him. And again: "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." When we consult this Epistle, and, also, the passage in Ephesians, and find that Paul was speaking of Church members as those who stood in covenant relations with God and Jesus Christ, and compare the language here employed with the language which was formerly given to infants in covenant relationship with God, when God said: "Honor thy father and thy mother, that thy days may be prolonged in the earth," we find here evidence of the fact



that they were regarded as being in covenant relations with God. Did not the Prophet Isaiah, when he saw the dealings of Christ with his Church, in the days of the incarnation, recognize the claims and rights of infants in the Church of God, when he used this language: "He shall feed his flock like a shepherd; he shall gather the lambs with his arms, and carry them in his bosom"? I can not understand how the lambs of his flock, which unquestionably means children, can be borne in the arms and bosom of Jesus Christ, and yet be out of covenant relation with him, out of the Church, out upon the commons, as it were, exposed to all the dangers of the enemy. "He shall feed his flock like a shepherd; he shall gather the lambs in his arms, and carry them in his bosom." Was not this literally fulfilled, when Christ, in the days of his incarnation, called a little child unto him, and took him in his arms, and said: "Of such is the kingdom of heaven"? "Then were brought unto him little children, that he should put his hands on them and pray; and the disciples rebuked them. But Jesus said, suffer little children, and forbid them not to come unto me; for of such is the kingdom of heaven."

My opponent will doubtless call your attention, when he comes to examine this passage, to the fact that the disciples forbid their being brought. And why did they do that? Were they well instructed in the law of God? Did they understand the question of religion, as it was taught in the Old Testament Scriptures? It is not probable they did, because they were common people, all of them. They were illiterate persons, and, from the evidence, upon different occasions, we infer that they had improper and inadequate ideas of the nature and design of the ministry of Jesus Christ, and that they did not understand the character of his kingdom. The idea which they had received was, that he had come to restore the temporal power and authority of the Israelitish nation. This being their understanding of that kingdom and government, for which Jesus Christ was laboring, how natural it would be for them to suppose that infants had no place in it, and that they should rebuke those who brought them to Christ.

But does not the Scripture historian declare, that Jesus Christ was displeased with their conduct, and said: "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven"? What is meant by the kingdom of heaven here? It can mean but one of two things. We find the term variously employed in the New Testament Scriptures, sometimes having reference to ultimate glory, and sometimes having reference to the visible Church, and sometimes having reference to the work of grace in the heart. In this place, it either means the visible Church on earth, or the kingdom of ultimate glory, in the upper and better world. That it does not mean the kingdom of ultimate glory, is evident, from the fact that he says: "Suffer little children to come



unto me, and forbid them not." No man can hinder them from being saved in heaven; no man can allow them the privilege of going to heaven; but those who object to their being brought into relationship by covenant, and token, with Jesus Christ, do prevent them from coming to Christ in this regard. The Savior unquestionably meant, then, his established Church, or kingdom, in this world.

I wish to call your attention, especially, to the word "such," because we have heard objections offered to it, and criticisms upon it. We are told, that when Christ said, "Suffer little children," etc., he meant merely that those who were innocent in their dispositions, like children, constituted the members of the kingdom. Is there really any sound sense in such an interpretation of the text as that? He might just as appropriately have said: Suffer doves to come unto me, and forbid them not; because those who are innocent as doves, or like doves, of them is the kingdom of heaven. Jesus Christ said, of such is the kingdom of heaven; and, if he did not mean that they belonged to the kingdom of God, and constituted an essential part of it, what did he mean? How could the disciples have understood him at all?

I wish now to call your attention to a few passages, to show you that the term "such," used here, includes the things just spoken of, and all like them:

"And the multitude glorified God, who had given such power unto men."—Matthew ix: 8. It included the exhibitions of power they had just witnessed, and all like it.

"And with many *such* parables spake he the word unto them," including the parables just spoken of, and all like them. "That even such mighty works are wrought by his hands," including the works he wrought, and all like them. "But who is this of whom I hear such things?" meaning the things which he enumerated, and all like them. "For of such is the kingdom of heaven." The kingdom of heaven is composed of children, and all like them. Now, a statement that a person belongs to the kingdom of heaven, must mean one of two things. It must mean that such a one belongs to the visible Church as a matter of fact; or that he is a subject of grace, and an heir of glory. So that when Jesus Christ affirmed that children belonged to the kingdom of God, either he meant that they were members of the visible Church in fact, or else that they were subjects of grace, and heirs of glory. If he meant the first, that is all we contend for. If he meant the second, that they were subjects of grace and heirs of glory, then he must unquestionably have meant that they have a right to the sign of that grace which saves them, and constitutes them heirs of glory. The first idea is included in the latter. If a child is a subject of grace, then it is an heir of glory, and it can not be saved unless by Christ; and those who are saved by him, are saved by his grace, and constituted heirs of glory through him; and if they are subjects of

divine grace, and heirs of eternal glory, then they belong to God's kingdom, and are a component part of his Church; and the man who forbids them to enter, or prevents them from entering into that Church, by receiving the sign or token of the covenant which God has made, is opposing the purposes and plans of Jesus Christ.

Your attention is next called to the commission—"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." There are two different terms used in this commission, and translated "teach." Though the idea of teaching is included in both of them, yet the first one more properly means "to disciple." "Go, disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." There has been a great deal of talk about the proper subjects of baptism; and men have stated that adults are proper subjects of baptism, and infants are not proper subjects of baptism. We contend that both are proper subjects of baptism, because the Bible makes no such distinctions. The New Testament says nothing at all about the proper subjects of baptism. Jesus Christ commanded his apostles to go disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever he had commanded them. According to the rule which Alexander Campbell laid down in his debate with Dr. Rice, that a present participle following an imperative verb, denotes or describes how the thing commanded is to be done, the nations are to be disciplined by baptizing them. I believe this rule to be correct. "Cleanse the house sweeping it." "Cultivate the field plowing it." "Disciple the nations baptizing them," are all expressions of the same character. But my friends upon the other side of the question interpret the commission to mean that only adult persons are to be baptized. There is nothing of this kind said in the commission. Those are to be baptized who are to be disciplined, and Christ says: "Disciple the nations." If infants constitute a part of the nations, then they are to be baptized together with adults.

I take the position this morning, that the nations of the earth are the proper subjects of baptism, old and young, large and small. No distinctions are made here. Suppose that this command was complied with to-day, what would be the result? If the nations of the earth were disciplined to-day, as Jesus Christ commanded these apostles to disciple them, what would be the result? What makes one man more a proper subject of baptism than another? Has Jesus Christ denominated certain persons as the proper subjects of baptism? Why are not all baptized immediately? Because some men refuse to be baptized, and to submit themselves to the authority of Jesus Christ; and if the nations of the earth to-day should want to be disciplined to Christ, the result would be, that all of them would

be proper subjects of baptism, and they would all be baptized. We have one instance upon record, where a nation was disciplined in a day—disciplined to a certain man. The Israelites, we learn from Saint Paul, were disciplined unto Moses, by being baptized when they were crossing the Red Sea. There was a nation disciplined; and did God separate the adults from the infants, and disciple the adults, and leave the infants out of covenant relationship with Moses? That is the way God does the work, and Jesus Christ commanded his apostles to disciple the nations. The reason why they are not baptized—the reason why men and women are not baptized—is not because they are not proper subjects of baptism, but because they wickedly and persistently refuse to submit themselves to the authority of Jesus Christ, and to be disciplined to him. We contend, then, that the commission itself authorized the discipling of infants by baptizing them.

Again, on the day of Pentecost, when Peter preached to the people, and they were pricked to the heart; when he demonstrated to them, from the Old Testament Scriptures and by the manifestation of God's power which they had witnessed, that Jesus had been made both Lord and Christ by God the Father, and they said, "Men and brethren, what shall we do to be saved," he commanded them to be baptized in the name of Jesus, for the promise is unto you, and to your children. My good brother will doubtless tell us that "children" there means "descendants" or "progeny." Must that progeny wait until they attain the years of accountability before they are entitled to the promises of God here specified? Would they not readily comprehend the fact, that if this was designed to be perpetual, and endure as long as time should last, that their posterity would be included in the promise and in the blessings? To be sure they would. That is the construction they would be likely to put upon it. They had had their children in covenant relations to God with themselves. They had been initiated into the Church of God, and their children had come along with them into the kingdom and Church of God; and since they knew that God had commanded Abraham to be circumcised, and his seed also, and Peter declared that the promise was unto them and to their children, would not you—is it not highly probable that they should?—infer that their children were to be made partakers with them of the blessings of the Gospel of Jesus Christ?

Divest your minds of all prejudice, and look at the transaction in the light of existing circumstances, and in the face of the history of the past, the existence and practices of God's Church. Then let your judgment have fair play, and see whether it will not decide that they would most naturally put just such a construction upon it? Who were to be baptized on this occasion? To whom did the promise appertain? To them and to their children, and to as many as the Lord should call, even to them that were afar off. He said:

"To you, and to your children is the promise made." To what promise did he refer? Take your Bible, examine it, and ascertain, if you can, and see if it is not the promise which God made to Abraham, that in Christ all his seed should be blessed. Are not children recognized as the seed of Abraham as well as adults? Have they not always, in the Old Testament, from the time when the covenant was made and the promises were given, been recognized as the seed of Abraham—as sharers in the promises, and entitled to the privileges and blessings of the covenant? Putting this construction upon it, which we deem to be perfectly legitimate, we proceed to call your attention to the family baptisms recorded in the New Testament.

We find, that in every instance where a man received baptism who was the head of a family, that his family was baptized at the same time, without any thing being said about their being adults, or having attained the years of accountability. They preached to Lydia; and the Lord opened her heart, and she understood the word, and believed, and she was baptized, and her household. And the Philippian jailer, when they preached Jesus Christ to him, believed, and he was baptized also, and all his house. Paul says, furthermore, that he baptized the household of Stephanus. Here, then, we have the record of three household baptisms, or family baptisms.

My worthy friend has a very ingenious criticism upon one of these transactions that I have heard of his using frequently, and I will call your attention to it. He says that the Philippian jailer had but one child, a daughter, and she was the wife of a one-legged shoemaker. When he makes this statement, then, he supposes some one in the audience to call upon him for the proof of that fact. Then he comes down with this crushing remark: "I have the same evidence of that fact that pedobaptists have that there were infants in that family." I suppose his congregation swallow this down as a sweet morsel, and look upon it as sound, logical reasoning. But now, let me show you the falseness and sophistry of the whole thing. Suppose I ask that man as to the health of his family. Have you any right to infer that there are infants in his family? To be sure you have, because there are infants in at least nine-tenths of all the families in the community. Are we not warranted, then, in the inference that that man's family contains infants? but have we any right to infer that he has a one-legged shoemaker for a son-in-law? Is there one man in twenty millions who has a son-in-law with but one leg, and whose occupation is that of making shoes? Then the gentleman does not have the same proof of the fact that this man's supposed daughter was the wife of a cobbler with one leg, that we have that, there were infants in his family.

Now there is one other fact taught which I want to call your attention to in connection with these family baptisms, and it is this: It is said that Lydia and her household were baptized, that the



jailer and his household were baptized, and that the household of Stephanus was baptized, while it is said that the children of Crispus believed on the Lord, together with him. It is not affirmed of them that they were baptized. The simple statement that they believed on the Lord, together with him, is indicative of the fact that they were sufficiently grown up, and advanced in years, to exercise faith. Now the question to be settled is, if the households of Lydia, and the jailer, and Stephanus were far enough advanced in years to believe on the Lord, together with their parents, as the children of Crispus did here, why is it not said of them that they believed on the Lord? It says the children of Crispus believed on the Lord, together with him, and just simply affirms of the families of Lydia, and the jailer, and Stephanus, that they were baptized.

The Acts of the Apostles contains a history of the Church of God for thirty years after the resurrection. It is, therefore, the only history of the Church we have during that period. It is a correct history, because it is inspired. Do you know, sir, how many persons are specified, by name, as having received baptism, in the Acts of the Apostles and the Epistles? We learn that three thousand were baptized on the day of Pentecost, and we learn that the word grew mightily and prevailed, and the probability is, that many thousands were baptized in a very short time. But out of all that vast multitude who received baptism at the hands of the apostles, only eight persons are specified by name as having received that rite. These are Simon Magus, the Eunuch, Saul, Lydia, the Philippian jailer, whose name is not mentioned, Crispus, Gaius, and Stephanus. These are the only persons who are specified as having received this rite at the hands of the apostles.

Let us look into this matter a little further. Simon Magus was baptized, but we do not know whether he had a family or not. If he did, the fact is not mentioned. The Eunuch was baptized, and we know he had no family. Saul was baptized, and we also know that he was without family. Lydia was baptized, and her household. The jailer and his household were baptized. Crispus believed on the Lord, and his family, and the probability is that they were baptized. Gaius was baptized, but it is not said whether he had a family or not. Stephanus was baptized, and his household with him. Then we reckon Saul and the Eunuch as having no families, and this leaves us six persons, specified by name, and out of the six, we do not know that two of them had families—we mean Simon Magus and Gaius. This gives us a majority of four out of the six, who had their families baptized with them. Lydia, the jailer, Stephanus, and Crispus; therefore, if we take the whole six, we have two-thirds who had their families baptized together with them, and there is not a word said about any of their families believing except one, and that gives us half. If we exclude Simon Magus and



Gaius as not having families—I think it quite probable that they had none—it leaves us four persons specified by name as having families, and they all had their families baptized with them; and the children of Crispus are said to have believed, while nothing is said to this effect when speaking of the others.

Does that establish any thing, my friends? Is that sufficient to establish the fact, and warrant us (Pedobaptists) in the practice of family baptism? I affirm that it is. I affirm that, if the Apostles, when they baptized the head of the family, baptized that family together with its head, without any thing being said about their believing, we are warranted in practicing the same. It is a precedent for the practice, especially when we take into consideration the fact that infants had always been in the Church; that they had always been in covenant relationship with God, and that the Jews were accustomed to infant baptism; for a system of proselytism had been in existence from the time of Moses down to the coming of Christ. Whenever a Gentile desired to unite with the Church of God, to become associated with the Israelitish people, and affiliate with them in their worship, they received them by circumcision, and baptism, and sacrifice. On such occasions they baptized their children along with them. The Apostles were perfectly familiar with the practice of infant baptism, with infant Church-membership, and with the fact that infants were included in the covenant of God.

*(Time Expired.)*

## MR. BROOKS'S FIRST REPLY, ON THE SECOND PROPOSITION.

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN:

I HAD supposed that my friend was satisfied with the discussion of yesterday, and that we had, at least, long enough discussed the question of the covenants; but, it seems, he is hard to satisfy. He does not feel that the question, as he left it yesterday evening, is safe, and he proposes this morning to review his work. But it is my purpose to call his attention to what he proposes to affirm to-day—that “Infant baptism is authorized by the word of God.” Does it not strike you as something peculiar, that, after a speech of an hour, to prove that infant baptism is thus authorized, he has not quoted a single passage of Scripture that has infant baptism in it? We are to suppose the gentleman has made his best effort. I am satisfied of that. He has done it, too, by the aid of Fairchild, one, perhaps, of the best reasoners the Pedobaptist world can boast on this question. This, then, is the very best that he can do; and yet, not one single passage of Scripture has he quoted in proof.

Besides all that, I proposed, in the beginning, that this proposition should read, “That infant baptism is authorized by the New Testament Scriptures.” My friend would not accept it in this form. You now understand why he would not accept it, and why he was not satisfied with his work of yesterday. He comes before you to-day to do it over again.

He told us, last evening, that he had not work enough to do, but he returns to the covenants to-day. Now, then, I propose briefly to call your attention to the question of the covenants. In the first place, my friend has changed his ground a little to-day. Yesterday he had the Church beginning with Adam—and he labored, too, in his last speech, yesterday evening, to prove that the Gospel was preached, and the Church established, away back in the days of Adam. And yet, this morning, he thinks the Church began with Abraham. This is but one of the many inconsistencies he will find himself involved in. I wonder how in the world it was, if, according to his theory, there was a Church then, that men got into that Church? If the days of Abraham, and circumcision, began the history of the Church, how were men signed and sealed before that time? How did they get into the Church? The gentleman invited our attention to Galatians iii: 17. I want to read that passage in your hearing:

“And this I say, that the covenant, that was confirmed before

of God in Christ, the law, which was four hundred and thirty years after, can not disannul, that it should make the promise of no effect."

There was, then, a promise contained in that covenant confirmed of God in Christ four hundred years before the law, which the law could not disannul. By this passage we simply want to identify that covenant which contained this promise.

The passage takes us back to the seventy-fifth year of Abraham. (See the twelfth chapter of Genesis, which my friend read this morning.) Well, now, in proof of my affirmation, Abraham was seventy-five years of age then; at the time Isaac was born he was one hundred; Isaac, when Jacob was born, was sixty; and Jacob, when he went down into Egypt, was one hundred and thirty— $25+60+130=215$  years. Sir Isaac Newton and Bishop Usher tell us that the time of the sojourn was two hundred and fifteen years. Well, twice two hundred and fifteen years is just exactly four hundred and thirty years. We have, then, positively made out and dated the covenant referred to in this passage.

In that covenant, the Apostle says there is a promise, that the law, which was four hundred and thirty years after, can not disannul. I want, then, to look at the blessings promised in that covenant. It was promised, first, that God would make of him a great nation; second, that he would bless *him*; third, that he would make his name great; fourth, that he would make him a blessing; fifth, that in him all the families of earth should be blessed. Now, this last is the promise that was not annulled by the law, instituted four hundred and thirty years after the promise.

In the three first items we have named, neither you, nor I, nor any being on earth, to-day, has any interest. We have no interest in any of these promises. In the last we have an interest: "That in him all the families of the earth shall be blessed."

Now, you will observe, that not a single syllable has been uttered in reference to circumcision. Now, then, about twelve years after this, as recorded in the fifteenth chapter of Genesis, after God appeared to Abram, and after the sacrifice had been made, and a smoking furnace, and a burning lamp had passed through those pieces of sacrifice, confirming the covenant he made with Abram, the context closes thus: "In that *same day* the Lord made a covenant with Abram, saying: Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Now, I need not say that you nor I have not one particle of interest in the promise of this covenant. It is simply a promise to Abram, and his fleshly seed; neither to you, nor I, nor the Gentiles.

We have here a second covenant with Abram, and still no circumcision. Now, again turn we to the seventeenth chapter of Genesis, ninth verse. Abram was then ninety years old, and circumcision had not yet been instituted:

“And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations. This is my covenant, which ye shall keep, between me and you, and thy seed after thee: every man-child among you shall be circumcised. And ye shall circumcise the flesh of the foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man-child in your generation; he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.”

Now, then, I have positively dated three covenants. The covenant of circumcision, then, is not, and can not be, the promise which the law could not annul; for it was not given four hundred and thirty years before that law was made, but only four hundred and five years before. It is not the promise, then, to which the Apostle refers in the third chapter of Galatians. We find that four hundred and thirty years after the giving of this first covenant, God made a covenant with Israel at Sinai. The gentleman will not deny this. Twelve hundred years, at least, after the first covenant made with Abraham, as read by my friend this morning, and centuries after the covenant at Sinai was made, the Lord said: “Behold the day comes, saith the Lord, when I will make a new covenant with the house of Israel and the house of Jacob.” How could God say, after these covenants were made for twelve hundred years, I will make a new covenant, and yet that new covenant be identical with any one of these covenants? Whenever the Lord says he *will* do any thing, that thing is yet a future event. My friend thinks this is not right. I want emphatically to say, that when the Lord speaks of an event in the future, it can not be of the past. Such a use of language is not to be attributed to the Infinite Spirit.

Again: “I *will* make a new covenant with the house of Israel, and the house of Jacob.” The argument of my friend, to-day, is, that this covenant, and the covenant of circumcision, are one and the same thing. By the Divine right of circumcision, infants became members of the Jewish Church; so now, by baptism, infants become members of the Church of Christ. It will effect nothing for him to show that this new covenant, and either of the two first covenants made with Abraham, are the same; for in these two covenants there is not one word of circumcision.

My friend is left to this alternative: Either to show that the new covenant and the covenant of circumcision are the same, or else he has to prove that the covenant made at Sinai and the new covenant are the same. He will not attempt the latter; for you



will remember, that, in his last speech, he contrasted the Sinaic covenant with the new covenant he was reading in the eighth of Hebrews. When he came to the expression "new covenant," he said: "New in contrast with the covenant given at Sinai." I am glad my friend has rid himself of this part of the work. You are right, Mr. Fitch, for once, since this debate began. He shuts himself up, then, to the covenant of circumcision.

To prove, my dear friends, that two things are the same, we are to prove not only similarity, but sameness, in every respect. I pledge myself, to-day, to prove, with just as much certainty, that a man and a monkey are one and the same animal, as that my friend shall prove that the Christian covenant and the covenant of circumcision are the same. There is as much similarity between a monkey and my distinguished friend or myself, as between them.

Now, I want to call his attention to some of the things that make these covenants dissimilar. Remember, if they are the same, they must be not only perfectly similar, but identical. And yet my friend, in presenting his argument, tells you that circumcision has been changed to baptism. That is one difference. Again, under the old economy, only males were circumcised; but now he baptizes not only males, but females. Here is another change. As we read in your hearing, from the seventeenth chapter of Genesis, the Lord commanded all the children of Abraham to be circumcised. Under that covenant, then, they had to be circumcised, or "cut off from his people." Under this, Paul says: "If you be circumcised, Christ shall profit you nothing." That is—

"You will and you won't;  
You shall and you sha'n't;  
You'll be damned if you do;  
You'll be damned if you do n't."

Now, I have no idea but that this is Calvinistic enough even for my much respected friend before me [alluding to the President Moderator]. You will be lost if you are circumcised, and you will be lost if you are not.

But again: These Jews were all in the covenant of circumcision, and had all received the sign or mark of that covenant. Yet the Savior says to them: "Unless ye be born of water and of the Spirit, or 'receive the sign of the new covenant,' ye can not enter the kingdom of heaven." They had all been marked, then, by the sign of circumcision. Now, then, he turns around and commands all "to be marked again" by baptism, which had only taken the place of circumcision. We leave these absurdities and inconsistencies with him.

Again: One circumcision is in the flesh, by the hand of the priest; the other in the heart, by the Spirit of God. The first is in the flesh; but the Apostle says, in his epistle to the Church at Rome (ii: 28, 29): "He is not a Jew, which is one outwardly; nor is that circumcision which is outward in the flesh: but he is a Jew, which



is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter."

Now, the circumcision of that economy was in the flesh. The circumcision of this economy is in the heart. But Mr. Fitch would have you believe that baptism is now the means by which we are circumcised. He talks to me about making too much of baptism. My friend objects very seriously, when I want him to go down with me into the Jordan, yet he puts his sprinkling where Christ places the work of the Spirit, in conversion. I protest against giving to baptism so much significance. No, sir; the circumcision of the heart is the only circumcision we have under this economy. Again, the Apostle says, in his epistle to the Church of the Colossians (ii: 11): "In him also ye are circumcised, with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ." This circumcision was made without hands. Are there any differences here?

Again: Membership, in that economy, was founded in birth and purchase. Every male child in the family of Abraham was circumcised, and every male servant. But Jesus says: "Unless ye be born of water and of the Spirit, ye can not enter the kingdom of God." The one was the birth of flesh, and the other that of the Spirit of the living God.

But, once more: If this idea that baptism has succeeded circumcision is true, I have wondered frequently why that council, assembled at Jerusalem to decide this question, did not summarily dispose of it. Suppose this question of difference had gone up before that body which met recently at Cynthiana, and some one had proposed to have Brother Fitch and the rest circumcised. They would have said, "Brethren, baptism is in the place of circumcision now; circumcision is done away with." Now, did it never occur to you, how easy the inspired Apostles could have disposed of it in that way? If baptism had come in place of circumcision, how easy would it have been for them to have said, "Brethren, there is no difficulty on this subject; it is right now for men and infants to be baptized, but not circumcised, for baptism has taken its place." Do you not think the conference would have confirmed this view? Just as certain as the world stands. Certainly, sir, certainly, *we* can settle this question! The world grows wiser as it grows old, and my Methodist brethren have grown wiser than the Apostles! But now, inasmuch as my friend has conceded that the covenant given at Sinai and the Christian covenant are not the same, we want to proceed with the discussion.

We turn now to the New Testament. We go into that book that contains all there is about baptism. The Old Testament does not speak of it, and we have demonstrated that the covenant of circumcision and the covenant of Christ are not one, because there are discrepancies in them. Then the whole dogma of infant baptism

falls, for upon the question of identity the gentleman rests his argument. It is the only argument under the heavens that he can make. He confessed, yesterday, that upon this rested the question of infant membership in the Church of God, and we have seen that these covenants can not be identical; then there is no infant membership in the Church. I turn to the ministry of John the Baptist: "And many of the children of Israel shall he *turn to the Lord their God*. And he shall go before him in the spirit and power of Elias, to *turn the hearts of the fathers* to the children, and the *disobedient* to the wisdom of the just; to make ready a people prepared for the Lord."—Luke i: 16, 17.

"And he came into all the country about Jordan, preaching the baptism of *repentance for the remission of sins*."—Luke iii: 2.

Now, in the mission of John the Baptist, there is made no provision for infant baptism, or infant membership. Infants can not *turn* to the Lord. John could never have *turned the little infants* my friend has sprinkled. These little ones had no *sins to remit*—no sins to *confess*. Besides, the very circumstances of John's baptism forbade it.

"And then went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins."—Mark i: 5. "Then came also publicans to be baptized, and said unto him, Master, what shall we do?"—Luke iii: 12. "And think not to say within yourselves, We have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham."—Matthew iii: 9.

Those who came to John's baptism, *went out* to be baptized of him. They *confessed their sins* when they were baptized. Moreover, on one occasion, when they were standing on their birthrights, and thought they had a right to this privilege, whether they should confess or not, the Baptist said God could raise up children unto Abraham out of the stones under their feet. You must come repenting of your sins, or you can not come at all.

We call your attention, in the next place, to the passage to be found in John iv: 1: "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John."

But my friend does not make his disciples, and then baptize them. Jesus made his disciples, and then baptized them. How did he make them? He went out preaching the Gospel of the kingdom of heaven; and then, when the people believed him, he baptized them. How does my friend do? He baptizes them, and then makes them disciples afterward.

But now, again: It may be a question of interest to know whom Christ regards as a disciple. He made and baptized disciples. Now, whom does he regard as disciples? In Luke xiv: 27, we read: "And whosoever doth not deny himself and bear his cross, and come after me, can not be my disciple."

I wonder if those little infants could "bear their cross, and come after him"? The gentleman manages to get up the smartest babies I ever saw in my life. He can make them bear their cross and come to Jesus when they are too young to walk. But I do not hold him responsible. He was rocked in the cradle of Methodism, and I am not astonished that he believes as he does. I am not here to question his sincerity, or his ability. I do not believe he has a superior in the Conference with which he is connected; but his system is untenable.

But, again: "And John also was baptizing in Ænon, near to Salim, because there was much water there: *and they came and were baptized.*"—John iii: 23.

I presume to say, with great confidence, that these were not infants. Thus, so far as John was concerned, no infants were baptized.

We pass now to the consideration of the passage to which my friend invited your attention this morning.

Matthew says, xviii: 19: "Go, teach all nations, baptizing them into the name of Father, Son, and Holy Spirit; teaching them to observe all things whatsoever I have commanded you." Mark says, xvi: 15: "Go into all the world and preach the Gospel to every creature. He that believeth and is baptized, shall be saved, but he that believeth not shall be damned."

Now, I need not say to an intelligent audience like this, that if any part of this commission applies to a class of persons, then all of it applies to individuals of that class. The same class of persons are included under this commission, and if any one part applies to that class, all of it applies. Will my friend tell me that to believe, repent, and be damned applies to infants? No; he would recoil from a position like that. He will tell you that water only applies to the infant. How is this? Christ gave the commission under which man should go out and bring the nations to him. The gentleman takes a great class of the human family, and applies water only—and precious little of that—to them, and yet, excludes them from all the rest in that commission. No; that commission says: "Go ye and preach the Gospel; go and teach the nations. He that believeth and is baptized, shall be saved, and he that believeth not shall be damned."

More than that, I want to invite your attention to that very expression, "he that believeth not shall be damned." He tells us that the commission applies to infants. Then the commission says: "He that believeth not shall be damned." Infants can not believe; therefore, infants shall be damned. This is the logical consequence of the position of my friend, when he attempts to show the commission to be applicable to infants. These are the beautiful inconsistencies that gather around his heart and head under circumstances like these. But he tells us this passage should be translated, "Go, disciple the nations by baptizing them." Now, I will simply say to him,

that there is not a scholar on earth that would translate it in that way for his head. Mr. Campbell, indeed, translated the word "*Matheetuo*" disciple, but this does not affect the case in the least, for the idea of teaching is inseparably connected both with the Greek and English word. You can not disciple without teaching, so Mr. Campbell affirms; but infants can not be taught; therefore, they can not be disciplined; and hence there is no authority in the commission for baptizing them.

How are the nations disciplined now? By teaching them. It does not make any difference to me whether he translates or not. I told you that whenever King James did not suit him, he would go to translating. If I should translate, nobody would think strange of it, for I know there are innumerable errors, which ought to be corrected; but my friend belongs to that class of people who have refused to translate. Yet, every time that the word of God does not suit him, he goes to translating. What is to be thought of a man who opposes the revision of the word of God, and yet, every time it differs with him, walks up to it and translates it just to suit his purposes! Let him go to his Bible Society, which, knowing that there are twenty-four thousand errors in the common version, yet refuse to correct them, lest they should have to translate *baptizo*, and put it out before the world, that the people might see it and know its meaning.

But again, that you may see this commission in its simplicity, I will read it, as a whole, to you:

"Go ye therefore into all the world, teach all nations, preach the Gospel to every creature; he that believeth and is baptized into the name of the Father, Son, and Holy Spirit, shall be saved, and he that believeth not shall be damned."

Now, you have clearly before you the import of this commission. It is the organic law of the kingdom of Christ, and hence, every part of it is equally sacred. When, therefore, my friend takes one single article of that constitution, and applies it, to the exclusion of every thing else in it, to a large class of the human family, I most solemnly protest against such shameful procedure.

We now invite your attention to the Acts of the Apostles on Pentecost.

This is, indeed, a most important passage. If the apostles of Jesus Christ, who started out under that commission, did not know what it meant, certainly my friend does not. These, indeed, did know, for they were guided by the inspiration of the Spirit. They knew the import of the language of the Savior when he said, "Disciple the nations." My friend tells us this morning that he "believes all the nations of the earth are fit subjects for baptism;" the infant, murderer, liar, or thief, he would baptize them all; but he said the reason that he could not baptize some of them was, that they "deliberately refused to be baptized." Why does he



not do as he does with the infants—baptize them anyhow? If I believed all nations fit for baptism, I would go out and gather them in and plunge them into the water, *nolens volens*, as he sprinkles the babies. I wonder if the little squalling, kicking baby is willing to be baptized. But the apostles understood that commission; they fully comprehended its import. Now, then, were there infants baptized on this occasion? We read: "Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost. Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls."—Acts ii: 37, 38, 41.

I wonder if these darling little infants gladly received the word of God? And here I want to show you how smart the infants of my friend are: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer. Praising God and having favor with all the people. And the Lord added to the Church daily such as should be saved."—Acts ii: 42, 47.

Now, just think of it: though they were infants, they gladly received the word of God. They were pricked in their hearts and cried out, "Men and brethren, what shall we do?" And they "continued steadfastly in the apostles' doctrine and fellowship," and broke bread, praising God! and they found favor with the people.

But here let me say, my friend is guilty of sophistry in the use of the word children. Children may come into the Church of Christ, but that infant children can come into that Church, he has to prove. He tells us that the Apostle says, "The promise is to you and to your children." What promise? "Why, baptism." But what sort of proof did he produce to show that baptism was the promise? What was the promise? I have before me here an extract from Dr. Doddridge. He says; "*The promise is to you and to your children.*" Considering that the gift of the Spirit had been mentioned just before, it seems most natural to interpret this as a reference to that passage in Joel, which had been so largely recited above, verse 17, etc., where God promises the effusion of the Spirit *on their sons and their daughters*. "Comment in loco."

That is what Dr. Doddridge thinks of it. But the promise is, "To you and to your children, and to all that are afar off, *even to as many as the Lord our God shall call.*" Now, we know who the promise is to. It is to these people, and their children, even as many as the Lord *shall call*. Disciples are called by the gospel; but I wonder how the gentleman calls the infants? When my friend can tell us how he calls them, we will yield the question.



Whenever infants get old enough to be called by the Gospel, if he will bring them down to my church, I will baptize them sure enough.

We pass on, then, to the consideration of the next baptism that meets our attention; the baptism of the Samaritans, Acts viii: 5:

"Then Philip went down to the city of Samaria, and preached Christ unto them. And the people, with one accord, gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them; and many taken with palsies, and that were lame, were healed. And there was great joy in that city. But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that he himself was some great one: to whom they all gave heed, from the least to the greatest, saying: This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries. But, when they *believed* Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, *they were baptized, both men and women.* Then Simon himself believed also; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done."

Now, then, in this city, both men and women were baptized. I wonder why the Evangelist Luke did not mention the infants that were baptized? Do you suppose my friend, Mr. Fitch, if he had been there, and had made his report to his presiding elder, would not have told all about the babies? Fortunately, for them, and the world, the hour has come when he can not do much of it.

In this case, Philip baptized no infants, and, therefore, Luke did not report them. If, therefore, Luke intended a faithful record of events in that city, and infants were baptized, has he not failed in what he attempted? He was there to give us a record of what occurred; and yet he says not a word about infants. That is not all. The custom of this same writer, when children were present, was to mention them. In Acts xxi: 5, he says:

"And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with our wives and children, till we were out of the city; and we kneeled down on the shore and prayed."

Here is a matter of small moment. People are simply traveling through a country, and it becomes a matter of note to the Evangelist that they have their wives and children with them; but down there, in Samaria, in a matter of so much importance, in the estimation of my friend, as the baptism of infants, the writer says nothing about their baptism.

I suppose I need not detain you to-day in talking of the families

of Saul and the eunuch, for I believe my friend acknowledges that these had no households or families. Yet I know no reason why the old bachelor Paul might not have had a household, as well as the old maid Lydia, and why infant children might not have been found in the household of Paul, as well as in that of Lydia.

I pass on now to the consideration of household baptisms. I want to make one remark about these. My friend argued that because there were four of these mentioned in the Bible, and that because out of eight or nine persons named, four of these were heads of families; hence, with the head, all the household were baptized; that according to this custom, the infants in families were baptized also. It would be all very well, if he could prove that there was a single infant baptized in any one of the families. When he shall prove this, his argument will be worth something, but until he shall do this, it is simply against him; for in all these houses there were no infants. Then, it is presumed, the writer mentioned these as whole households, gathered, by faith, into the Church, because this was something unusual.

My friend told you, this morning, that I had a peculiar theory in regard to Lydia's household; but he is mistaken; it was the jailer's daughter that married the one-eyed shoemaker. It was a Methodist preacher, named Theophilus, who married Lydia's daughter, and he had but one child in the world. She was married to Zeno, and lived in the city of Thyatira, and had just nineteen children; seven of whom were under seven years, and every one had been sprinkled. But he complains that I should make such suppositions, and objects very seriously to it. He makes—

*(Time Expired.)*

## MR. FITCH'S SECOND ADDRESS ON THE SECOND PROPOSITION.

GENTLEMEN MODERATORS, AND LADIES AND GENTLEMEN:

My worthy brother has told you that I came here to-day, to do the work that I should have done yesterday. I have done no such thing. He knows, and you all know, that an examination of the Abrahamic covenant applies legitimately to the discussion, and the presentation of the proposition which we are now debating.

The gentleman did not reply to the speech which I made upon the Abrahamic covenant. He made a great many assertions, but proved none of them by the Scriptures. My arguments were based upon the word of God, and he can not set aside those arguments. But he demonstrated one thing most clearly to my mind, and that was, that he did not understand the Abrahamic covenant. I shall, therefore, take occasion to present it to him again, very briefly, in order that he may be enlightened with reference to it. I knew exactly what position he would take. I knew that he would follow his worthy leader, Mr. Campbell, who, in his debate with Dr. Rice, affirmed that God made three distinct and separate covenants with Abraham. He labored arduously, earnestly, and faithfully, for a considerable length of time, to prove what he had affirmed with reference to these transactions. But he signally failed, as did my worthy opponent. God made but one covenant with Abraham, and when he affirms the position that he made three covenants, he places himself in the ridiculous position that he occupied yesterday, when he affirmed that Jesus Christ repealed the moral law, and then re-enacted it.

These three covenants, for which Mr. Campbell contended, and for which my worthy friend contends, contain, all of them, the same grant, expressed in substantially the same terms. There is really but one covenant, and when any of the sacred writers have occasion to refer to it, they speak of it in the singular number. Paul calls it emphatically the covenant of circumcision. I have examined the subject carefully, and his statements amount to nothing, so far as this argument is concerned. It is very generally known that the chronology of the Bible is not well established, and my opponent very well knows that the Jews, in order to invalidate the claims of Jesus Christ to the Messiahship, made changes in the Old Testament, and that there are discrepancies between the Septuagint, the translation made at Alexandria, and our common version of the Bible. But if he should establish all for which he contended;

if his chronology is correct, and if God did actually make three distinct covenants with Abraham, it avails him nothing, because we can show that the covenant which contains circumcision as the sign and seal of it, embraced in its provisions Jesus Christ, and that Saint Paul refers to it, and identifies it with the Gospel covenant.

We were told that no living man had any interest in the first three specifications of the covenant. The first specification contained in the covenant is this—"I will bless thee, and make thy name great, and thou shalt be a blessing." Are we not included in this promise to Abraham? There was included, in the first place, the blessing of justification by faith; for it is said that "his faith was accounted to him for righteousness," and our faith is imputed to us for righteousness, if we believe God. In Gal. iii: 9, we read the following language: "So, then, they which be of faith are blessed with faithful Abraham." Again we read, Gal. iii: 13, 14: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree; that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Yet we are gravely told that we have no interest in this specification of the Abrahamic covenant. St. Paul thought and taught differently. The second specification of the covenant is as follows: I will make of thee a great nation; I will make thy seed as the dust of the earth; thou shalt be the father of many nations," etc. This is the passage contained in the covenant, as my friend calls it, which embraces circumcision. "I have made thee the father of many nations." We will let St. Paul decide as to its meaning. I like him much better as a commentator than my friend, Mr. Brooks. "For the promise, that he should be the heir of the world, was not to Abraham or to his seed, through the law, but through the righteousness of faith. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all, (as it is written, I have made thee a father of many nations)."—Rom. iv: 13, 16, 17. Let me here remark that all these passages quoted from St. Paul distinctly and emphatically set forth the spiritual character of the Abraham covenant. The foregoing passage is found in the very covenant which contains circumcision. If God did actually make three covenants with Abraham, this one, which contains circumcision, is a spiritual covenant, and Paul identifies it with the Gospel covenant. He tells us that Abraham was the father of many nations, as it was written, "I have made thee the father of many nations, etc.

In Galatians iii: 7, 29, it is again referred to: "Know ye therefore that they which are of faith, the same are the children of



Abraham. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

If this covenant was not spiritual, and not designed to be perpetual, and is not even the Gospel covenant, how can it be possible that we, who have faith in Jesus Christ, are the children of Abraham any more than the children of Noah, Abel, or Adam?

In the 29th verse we read: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

That is the promise contained in this covenant, be it what it may. If we are not the children of Abraham, the heirs of the promise which God made to him when he entered into covenant with him, then we are not Christ's; and if we are Christ's, we are the children of Abraham, and heirs according to the promise. This covenant had but one token, or sign, and that was circumcision.

My good brother represented me as contradicting myself. He has misrepresented me repeatedly. I do not charge him with willful misrepresentation; I do not believe he would be guilty of that; but he is unguarded in his statements, and careless in his investigations, and makes such bold assertions, which he can not prove, that he seems not to be, at all times, conscious of what he is doing. He has repeatedly misrepresented me, as these reports will doubtless show. He represented me as having said on yesterday that the Church dated back to Adam, and he says that to-day I dated it back to the time when God entered into covenant with Abraham. I did not do it. I simply stated that God had a kingdom—a spiritual kingdom—and that every man who believed God, and the promises which he gave Adam of Christ, was a subject of that spiritual kingdom; but that there was no Church through which believers were brought into covenant relations with God; that they were first brought into covenant relationship with God in the family of Abraham. Then and there the first visible Church was organized with the charter, which continues unchanged in that Church to-day. There were believers and subjects of God's spiritual kingdom prior to the days of Abraham, but no visible organized Church; consequently there was no necessity for an initiatory rite.

I have been pleased with the spirit of my friend Brooks's speeches, but I think he said a great many things in his speech this morning that he might very well have omitted. There were many of his statements, allusions, and expressions, this morning, which do not reflect honor upon him. I shall simply notice one or two of them, and pass on. Hereafter, when he indulges in any such remarks, I shall leave them unnoticed. He told you that there was no more similarity between the Abrahamic covenant and the Gospel covenant than there was between himself and a monkey. I will reply to that assertion by simply saying that if there is as much similarity between Mr. Brooks and a monkey as there is between



the Abrahamic covenant and the Gospel covenant, then I am not debating with the sort of animal I thought. He is, in that case, certainly a monkey.

He demonstrated clearly to my mind another fact, and that is, that he does not understand circumcision. I verily believe that all his brethren misapprehend the nature and design of circumcision. If I could only assist them to see it in the light of divine truth, their objections to infant baptism would cease, and they would allow the children to remain where God has placed them, by positive legal enactment. I have a number of quotations from Saint Paul which I want to read to my opponent, to prove that circumcision was not merely a fleshly mark, or national distinction, by which the Jews were to be distinguished from other people; but that it was spiritual in its import and its character. I will first read Deut. x: 16: "Circumcise, therefore, the foreskin of your heart, and be no more stiff-necked." "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayst live."—Deut. xxx: 6. "Circumcise yourselves to the Lord, and take away the foreskin of your heart."—Jer. iv: 4. Does not this last passage indicate a deep spirituality—an entire consecration to God, and separation from sin? "Take away the foreskin of your heart."

Now we will hear Saint Paul on this subject: "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh. But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men, but of God."—Rom. ii: 28, 29. Under the former dispensation a man might have been circumcised in the flesh, and uncircumcised in heart. So a man, to-day, may be baptized, so far as the outward ceremony is concerned, and yet his heart never have undergone that radical change which is indicated by baptism. Circumcision of the heart was the thing that was to be insisted upon then, and baptism of the heart is the thing to be insisted upon now. If circumcision was only a fleshly mark, what does the gentleman understand by the expression, "Every uncircumcised male child shall be cut off from the people of the Lord"? How should he be cut off? His uncircumcision did not make him any less the literal seed of Abraham. Nor did his circumcision make him any more the lineal descendant of Abraham. His circumcision constituted him one of Abraham's spiritual and covenanted seed. If he was not circumcised in the flesh and in the heart, he was cut off from the congregation of the Lord, and had no part or lot in that which was spiritual, and which required a man to love God with all his heart, mind, and strength. The New Testament gives us more light upon this subject.

Paul says: "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of

the flesh by the circumcision of Christ." What does he mean by the circumcision of Christ? He did not simply mean that act by which Christ was circumcised when a child. He must unquestionably have meant something else. The circumcision to which he refers is baptism, for he immediately says: "Buried with him in baptism." Mr. B. represents me as placing baptism where the Holy Spirit ought to be. This is not the first time he has represented me as taking that position. He simply misunderstood me. We have in baptism just what was indicated in circumcision. In other words, baptism is to us just what circumcision was to the ancient Jews. The circumcision of Christ, made without hands, is the work of the Holy Spirit in the heart, which is set forth by water baptism.

Water baptism represents the work of the Holy Spirit in the regeneration and sanctification of man, and, because of this fact, the sacred writers sometimes attribute to baptism that which it simply represents. Paul does not teach that the outward baptism of water puts away the filth of the flesh. He simply teaches that a change of heart is not now represented by a mark in the flesh, as formerly, but by the application of water to the body. The application of water to a person, which we call baptism, and the mark in the flesh, called circumcision, have both the same spiritual import. They are, therefore, the same Christian rite, changed in its outward form, but not restricted in its application. Infants are as much entitled to it now as formerly. While I am on this part of the subject, I will call the attention of my brother to another fact. We are frequently asked why circumcision was changed into baptism? We will explain this. Circumcision not only indicated the change of heart, which must take place to constitute a man a Christian, but it looked forward to Christ, and whenever a man submitted to this rite, he virtually said, by that fact, "I believe the promise God made to Abraham, and that the Messiah will come." So when Christ did come in the flesh, it was absolutely necessary to change the form of the sacrament, and it was changed from circumcision to baptism. Circumcision looked forward, and pointed to the coming of Christ; baptism looked backward. We virtually say, by being baptized, and having our children baptized, that we believe that Christ has come. You can see the appropriateness of the expression of St. Paul, when he says that Christ profiteth us nothing if we are circumcised, because, by this act, we look for Christ yet to come, whereas, when converted to Christ, you must have faith in him, and by being baptized in the name of Jesus, you acknowledge that you believe that Christ has come, in the flesh, and that the son of Mary, the despised Nazarene, is the Christ.

I hope that this will fully satisfy the gentleman as to the reasons why the sacrament was changed, in its external form, from circumcision, a mark in the flesh, to water baptism. But we contend that it was only changed in its outward form, and not restricted, in its

application, to adults, to the exclusion of infants. Does that meeting, to which my brother Brooks referred, decide that circumcision was still to be practiced? We know that the Jews would have continued to circumcise their children, and the Gentiles would have circumcised theirs, also. If they chose to keep it as a national distinction, they might, but they could not practice it in its spiritual import without rejecting Christ. If it had been the purpose of the apostles, on that occasion, to restrict it hereafter to adults, and to cut off infants from their rights and privileges in the Church of God, I am satisfied they would most emphatically have declared that fact.

Thus we have shown, in our speech this morning, that God, by positive legislative enactment, put children into the Church, and instead of calling upon us for a "Thus saith the Lord" to show why the sacrament of initiation, the sacrament that indicated cleansing, and purifying of the heart, should still be given to infants, we call upon them to show when Jesus Christ, at any time, repealed that law, and restricted the membership of the Church to adults alone. How does that compare with your ideas of a full development of the Gospel and the Church? Under the former dispensation, infants were allowed a place in the Church. But when Christ, by whom all things were to be perfected, developed, and fulfilled, came, he cut off more than one-half of the membership, by excluding infants altogether, according to the teaching of Mr. B.

Our attention was called to this passage: "He that believeth, and is baptized, shall be saved; and he that believeth not shall be damned." I doubt very much whether I ought to notice this passage, simply because the argument based upon it is not at all relevant to the question in hand. Does my brother mean to teach that the simple act of faith in Jesus Christ, and the outward act of baptism, saves the man infallibly? If he does, then he is an advocate for unconditional perseverance. He that believeth and is baptized shall be saved, he that believeth not shall be damned. The objection which he raises here to infant baptism is, that infants can not exercise the faith required as a condition to baptism. It is just as much a condition of salvation as it is of baptism. If infants can not be baptized because they can not believe, how can they be saved, when Christ has said "He that believeth not shall be damned"? Infants received circumcision without faith, while adults were circumcised upon the condition of faith; so infants may be baptized before they have faith, while adults are required to believe. Jesus Christ, while on earth, recognized children as belonging to his kingdom, for he said "Of such is the kingdom of heaven." He classed them with believers, and included them in his kingdom. If they do not belong to the kingdom of God, then they must be in the kingdom of Satan, for there are but two kingdoms in this world.

*Time Expired.*

## MR. BROOKS'S SECOND REPLY, ON THE SECOND PROPOSITION.

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN :

MY friend complained that I did not know that the question as to the identity of the covenants had something to do with the discussion of the subject before us to-day. He is wholly mistaken here. I was fully aware of the fact that upon the demonstration of this principle depended the question of infant membership; but I gave the gentleman all day yesterday to prove that one thing, and I thought he would surely be satisfied with his work; but it seems he is not, and he can not make a speech to-day without bringing this matter into the discussion. I want him to get directly to the proposition.

He wants to prove that infant baptism is authorized by the word of God. I want him to show us wherein infants and baptism are mentioned in some passage of Scripture—just one passage. I regret that my friend calls me away from the discussion of this question to-day. He knows full well that when we come to the question: Is infant baptism mentioned in the word of God? he can not show it. This can not be done, and hence he would mislead this intelligent audience, by an appeal to the covenants of the Jews, that belong to the past. But, as my friend persists in this course, I will accommodate him a little while in this direction. I shall read the record of the new covenant, as given by Paul, in Hebrews viii: 6-11:

“But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest.”



The gentleman contends that this covenant, and the one that preceded it, are identical, notwithstanding the difference that the Apostle makes in this chapter. The Apostle says, first: "He is the mediator of a *better covenant*, which was established upon *better promises*." Is there no difference there? Second: That was *faulty*, this *faultless*. Third: This is *not according* to that. Fourth: The old covenant was written upon *tables of stone*; this on the *hearts of the people*.

My friend told us, this morning, it was the same old law that was written on the hearts of the people. But did not the Apostle, in the passage that precedes, say: "By how much, also, he is the mediator of a *better covenant*?" It is the same old law, and yet it is a *better covenant*, and established on *better promises*! But how will my friend go to work to write this covenant on the hearts of infants? He simply can not do it. Infants can not hear it, and they can not believe it.

But again: Into the old covenant they entered by natural birth, and hence had to be taught to know the Lord. Into this they come by the birth of water, and of the Spirit: and *all must know* the Lord, from the least unto the greatest. Into that covenant they came by natural birth, and the parent had to teach the child the law; but, in this, the Apostle says: "All must know the Lord, from the least to the greatest." But infants can not know the Lord, and, therefore, can not come into this covenant. Now, when my friend can show that infants are capable of knowing the law of God, then he can show that they can come into this covenant.

In *that* "he who transgressed the law died without mercy." In *this* he says: "I will be merciful to their transgressions." Infants are, then, positively excluded; for they have no transgressions. They have not transgressed the law, and are positively excluded from this covenant.

In the old covenant, a remembrance of sins was made every year; in the new, he says: "Their sins and their iniquities I will remember no more." Infants have no iniquities to be remembered. Clearly, then, infants are excluded by the very terms of the new covenant.

Before I pass away from this thought, I want to allude to the fact to which my friend invited attention, toward the close of his speech. If infants are excluded from this covenant, he tells us they are damned. He never has learned, from his Bible, that the Lord Jesus Christ made no provision to bring people into this covenant, until they should come to know the Lord; and, if they die before this, they die before they transgress the law, and simply because of Adam's sin. Now, the Apostle says: "As by the offense of one, judgment came upon all men unto condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life."—Rom. v: 18. Infants, and all others, are released



from the consequences of that sin; hence, infants, having no personal sins, are safe, if they die in infancy.

I want, before I proceed to review my friend, to finish the argument interrupted this morning. I was briefly commenting upon these cases of household baptism. In regard to the baptism of the house of Cornelius, we have these facts: The friends of Cornelius, Luke tells us, were there, on that occasion, to *hear* all things commanded of God. I wonder if infants were capable of this. Again, the Holy Spirit fell upon them, and they *spoke with tongues*. Are infants capable of speaking in unknown tongues?

In the household of the Philippian jailer, the Apostle *spoke* unto him the word of the Lord, and to *all* that were in his house. All in his house were old enough, then, to *hear* the word of God! He believed and rejoiced in God, *with all his house*. They were old enough to believe, and to rejoice!

Paul visited Corinth, and baptized the household of Stephanus, about Anno Domini 51, and five years after, he tells us, this same household are ministering to the saints. They were very rapid in their growth, at least, if they grew, in that length of time, from infants to ministers of the Gospel.

Now, in reference to the case of Lydia. In order to make out his cause, my friend must make four suppositions. First: That Lydia had, at this time, or very recently, at least, a husband. Second: That they had infant children. Third: That these children were with her at Philippi. Fourth: That these children were baptized.

Who has the right to make suppositions about this case any more than I? If my friend has a right to make four suppositions to get children into the house of Lydia, I have a right to assume that she had one child married to a shoemaker, or any body else. If suppositions are to be used, I assume the right to make as many of them as my friend makes. The first supposition is, that Lydia had at this time, or very recently, a husband. If she had a husband, she would certainly have mentioned him. She would not have said "Come into *my* house," if she had had a husband. She would have said, "Come into *our* house." That she had infant children, there is not one particle of evidence. That they were with her is simply impossible. It is not to be supposed that Lydia, in traveling from Thyatira to Philippi, would take her infant children. Grant that she was married, and had children; it is not to be presumed that she would have carried her infant children upon such a journey. But even if such were the case, he has to prove that these infants were baptized. Finally, we are told that Paul came out of the jail, and went into the house of Lydia, and *comforted the brethren*; these were not infants.

My friend said much in regard to the number of household baptisms mentioned in the New Testament. I have said that if in

any one of these there were infants, he might infer that there were infants in the others; and that Paul had mentioned these household baptisms because the heads of families with their children had been baptized. But we deny that there were infants in any of them.

To-day my opponent is on the affirmative, and yet is trying to place me in that position. He tells us that there were infants in the former Church, or dispensation, or whatever he calls it. There were infants in that, he tells us, and hence, in this, unless I can show that Christ has abrogated the law that admitted infants into that. In other words, the silence of Scripture upon this question, proves that infants are in the kingdom of Christ. By the same logic, with which he would rush infants into the Church, I will show that the Roman Catholic is right in the burning of incense and candles, and many other things unauthorized by the Scriptures. Who ever heard of a man pleading the silence of the word of God to prove his position, when his business is to affirm that that word sanctions that position?

He says, infants ought to be baptized, but concedes that there is no "Thus saith the Lord" for it. I will frankly confess, that of all the logic I have known on earth, this caps the climax. Why, Brigham Young could in the same way claim authority for all of his abominations, and the Catholic Church prove all it teaches. It is this very sophistry that has dragged into the Church all these things that have been disannulled by the abrogation of the Mosaic law.

I want to notice, briefly, one or two passages more. I call your attention next to Romans vi: 3-5: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

Again: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."—Colossians ii: 12.

Here the Apostle tells us that those in the Church of Rome, and in the Church of the Colossians, had been buried in baptism; more than that, they had been raised again, through faith in the operation of God. He means that by faith they went down into this water, and by the faith of Christ came up. Were these infants? They were buried with Christ; they were raised with him; and it was all through faith in Jesus Christ. Had they not had faith, they would not have gone down into this water. And this is what the Savior meant when he said: "He that believeth and is baptized, shall be saved." Saved where, my friends? In heaven? He knows the expression saved is here equivalent to pardon. I will

not accuse him of trying to misrepresent us; but I want him to be careful. He knows, full well, that we teach that a man is saved in baptism from his past sins only. That is the faith of the Christian Church.

I invite your attention next to a passage to which my friend alluded this morning: "Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea."—1 Cor. x: 1.

He tells us this was a national baptism, and that of course all the infants were baptized with the others. The Apostle makes this a type of Christian baptism. Now, my friend argues, that as there were infants in the type, there must be infants in the antitype. By the same logic we might prove that infidels, and even cattle, are to be included in this baptism; for the infants were just as unconscious as these last when they passed through. The cattle had as much conception of the baptism that occurred there, as had the little infants that passed through with the Israelites. The Apostle Paul, in his Epistle to the Hebrews, says in reference to them, that "they passed through by faith." When infants get old enough to come by faith to baptism, then we will receive them.

But one more passage, and we are done with this investigation. 1 Peter iii: 20, 21: "Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water." [Before I pass away from the passage upon which we have just commented, I want to show my friend the effect of his logic, when turned against him. The Apostle here makes the passage of the ark through the water a type of baptism. Now, then, in the type, there were eight souls, men and women; therefore, in the antitype, there can be none but men and women.] The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ."

Now, Peter is writing here to *all Christians*. It is what we call one of the Catholic Epistles. He says of them: they are saved by baptism. How? In that it is the answer of a good conscience through the resurrection of Jesus Christ. When has a man the answer of a good conscience? When has your child the answer of a good conscience? When he obeys your commands. When has a man a good conscience toward God? When he obeys his commands. In obeying the command to be baptized, all the primitive Christians had a good conscience, which they could not have had without obeying the command of Jesus Christ. Now I affirm that, if my friend, Mr. Fitch, was baptized in infancy, he has not, and can not have the answer of a good conscience toward God in this matter. He may tell me his parents had him baptized, but this is a matter which he does not know, and his conscience can not answer

to it. Moreover, there is not a lady or gentleman in this house, baptized or sprinkled in infancy, who can have such answer. Hence, I protest most solemnly against infant baptism. To practice infant baptism is to take away all that is efficacious in baptism. Peter says, that in all these churches they were saved through the answer of a good conscience, by the resurrection of Jesus Christ. There were, then, most emphatically, no infants in the Primitive Church.

But my friend, in his discourse this morning, called our attention to some statistics. I have just this to say, in reference to numbers : that the great majority of people have always been against God and his Church. Said the Jews to Paul : "We desire to hear of thee concerning this sect, for it is every-where spoken against." The gentleman said there were eighty millions of professing Christians, all told, seventy-eight millions of whom were Pedobaptists. Twenty millions of Protestants, eighteen millions of whom were Pedobaptists. We will strike out the Church of Rome ; for I am satisfied my friend is not going to call up the Church of Rome to testify for him in this case. I will not concede that the Roman Church is valid authority in this matter. We will, therefore, strike out the Roman, and, for the same reason, the Greek Church ; and we have left twenty millions of Protestants, *eighteen millions of whom are Pedobaptists*, according to him. I have simply to say that this whole statement is incorrect. I deny his statistics *in toto*. Now, then, he has to prove them. His affirmation is worth no more than my denial, until he proves it logically. Now, as to these eighteen million Protestants, beginning here in Kentucky, and in his own Church, not more than one-half of them are Pedobaptists. Shall Mr. Fitch count all these as friends to his cause? Certainly not.

(*Time expired.*)



## MR. FITCH'S THIRD ADDRESS, ON THE SECOND PROPOSITION.

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN:

WHEN my worthy brother was in the affirmative, I complained that he did not proceed fast enough to suit me. I have no occasion to make any such complaint to-day. You will bear me witness that, in his last speech, he got through with infant baptism, and then went to discussing the mode and design of the ordinance. If I am not mistaken, to-morrow, when that question is before us for discussion, I will make him just as anxious to get away from the passage to which he has called your attention, as he is to get away from infant baptism to-day.

Upon my saying, this morning, that all men were the subjects of baptism, my opponent wanted to know, whether infidels of every grade and form of belief, were subjects of baptism? I will just reply by inquiring, whether all men are not under obligation to be religious? The obligation to be religious carries along with it the obligation to be baptized; and, if infidels and rationalists and bad men are under obligation to be religious, and are proper subjects of religion, they are under obligation to be baptized, and are proper subjects of baptism. The very kind of argument by which he excludes infants from those households to which I have called your attention, will exclude every one but those who are especially named. My opponent comes to the conclusion that there were no infants in those families that I have named, because none are specified by name. If so, then there were no adult children, because no adult children are mentioned and specified as adult children. Then it follows, that there were no servants, because none are designated in the account. The very same kind of reasoning that excludes infants from these families, will exclude children, of any age or size, and, also, servants.

I will make the gentleman a proposition, if he will accept it, outside the question. If he will commence at the south end of this town (or at the north end, or the east or west end), and take nine persons in rotation, in the order in which they live, and if there are not infants to be found in some of the families which he may select, then I will give up the position that there were infants in the families of the persons here specified by name. I defy him to do it. He may do it in this town, or in any other town, just as he pleases, so that they are examined in the order in which they come.

He wants to know how I discovered the fact that Lydia had a



family. I am sorry that he referred to her in such immodest and disparaging terms in his speech this morning. I have more right to assume that she had a family than he has to assume that she was unmarried, or an "old maid," as he saw fit to designate her. The term here translated household, means, primarily, family. It does not mean persons in the employ of the family, or servants. I will take occasion here to say, that when the Apostle, in Corinthians, refers to the household of Stephanus, he does not use the term that is used when it says these households were baptized, but uses the term which, according to Bagster, and other lexicographers, denotes servants, or employes connected with the family. If he will examine his New Testament, he will find that the criticism which I here make is correct.

But I am apprehensive that he will reprove me just here for translating the Scriptures. I will tell him now, for his satisfaction, that I am not opposed to the translation of the Scriptures, but I think that seventy intelligent, honest, and educated men are just about as competent to translate the Scriptures, and translate them correctly, as one man. When it comes to accepting the translation of Mr. Alexander Campbell, or Mr. H. T. Anderson, or any other man, or that of the scholars of King James's time, I say, let me have King James's translation, as the most accurate, and the least faulty.

I am called upon to show the Scripture authority for infant baptism. It does not devolve upon me to show a positive command for it. I have shown that, by legislative enactment, God put infants into the Church. I find them there. I affirm that they are there, and it devolves upon my opponent to show that they have been excluded, or that the same legislative authority that put them in legislated them out. My brother's argument reminds me of an Irishman I once heard of. He brings forward passages to prove that the rite of baptism is applicable to adults, and then, by these passages, he excludes infants. The Irishman to whom I refer was charged with stealing, and he was brought before a certain tribunal, to be tried for the crime which it was alleged he had committed. It was proven, by two witnesses, that he had done the deed. When the testimony was gone through with, and the judge was about to pronounce the sentence of the law against him, he arose and inquired if his honor would allow him to make an explanation. The judge said: "You do not hope to upset the testimony of those two witnesses, do you?" "To be sure I do, sir." "They testified they saw you steal the property, and the law condemns you to punishment." "But," replied the accused, "plase your honor, I could bring you a great many who would swear they never saw me do it." On the same principle, he might bring forward a thousand passages that refer to adult baptism only, but what do these prove in regard to infant baptism? Nothing.

I desire once more to call your attention to the Abrahamic cov-

enant, in order to show you where the brother is mistaken, and then I will trouble you with it no more. The quotation which I now make will be found in the Epistle to the Hebrews, viii: 8-13: "For finding fault with them he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord. I will put my laws into their minds, and write them in their hearts: and I will be to them a God, and they shall be to me a people; And they shall not teach every man his neighbor, and every man his brother, saying, Know ye the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old." That which is here called the new covenant is the Gospel covenant, which is nothing more than the Abrahamic covenant continued and enlarged. Paul, or the writer of the epistle, contrasts it with the Mosaic ritual, which was given on Sinai. When he makes the comparison, he calls it a more excellent covenant—Christ had obtained a better ministry; his priesthood was of a higher order than that of Aaron. It was after the order of Melchisedec. Paul says: "If therefore perfection were by the Levitical priesthood (for under it the people received the ceremonial law), what further need was there, that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made, of necessity, a change also of the law, or ritual."

Here is where the brother makes a great mistake, in failing to draw a proper distinction between that which pertained exclusively to the Jewish temple-worship and the Abrahamic covenant. If he will draw this distinction clearly, just as St. Paul does, he will soon be able to extricate himself from his present confusion and difficulty. He will then understand that the covenant made with our father Abraham, and confirmed in Christ, is everlasting, and unchanging in its principles. This confirmation of it in, or by, Christ occasioned Paul to call it a new covenant.

He wants to know how God can ordain praise out of the mouths of babes and sucklings. He certainly will not deny that such a thing is possible. The Psalmist, under the inspiring influence of the Holy Spirit, declares that "out of the mouths of babes and sucklings, thou hast ordained praise." If he desires further information as to what infants can do, I refer him to the Bible, from which he may learn that they are capable of entering into covenant with God. "Ye stand this day all of you before the Lord your

God; your captains of your tribes, your elders, and your officers, with all the men of Israel, your little ones, your wives, and thy stranger that is within thy camp, from the hewer of thy wood unto the drawer of thy water; that thou shouldest enter into covenant with the Lord thy God.”—Deut. xxix: 10, 11, 12. These “little ones” entered into this covenant with the Lord God exactly as the heads of tribes, elders, officers, husbands, and wives did. Again: “The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us who are all of us alive here this day.” This language was addressed by Moses to the children of Israel, when they stood upon the borders of the land of Canaan. Forty years had almost elapsed since they were at Horeb, a fact which must be taken into consideration, and a great number of them were infants at that time; and there is where the Lord made the covenant with all of them.

I venture to assert here, and, if I had the time at my disposal, I could easily prove the assertion from the Word of God, that God never brought nations or individuals into covenant with himself, at any time, or under any circumstances, and excluded their children from the covenant. Jesus Christ once, addressing Peter, asked him if he loved him. The response was, “Thou knowest that I love thee.” Christ said, “Feed my sheep.” Again he asked him, “Lovest thou me?” and Peter again replied, “Lord, thou knowest that I love thee.” Jesus said, “Feed my lambs.” Peter was the shepherd of Jesus Christ, and every one admits that the Church is the fold of Jesus Christ, into which the sheep are to be gathered. What think ye Christ will think of that shepherd, when he finds that he is inclosing the sheep in the fold, and leaving the lambs outside, exposed to the stormy blasts, and the ravenous beasts of prey that are stealthily approaching to devour them? Is it possible—is it probable—that Jesus Christ would proceed in this way? Does not the moral condition of infants, and their interest in the atonement of Jesus Christ, entitle them to receive baptism, by which their condition and interest is indicated, at the hands of the Church? Do they not stand in the same relation to Jesus Christ, and his redemption, and to the spiritual kingdom of our God, as converted persons do, especially when Jesus said, “Of such is the kingdom of God?”

I have been wondering, ever since this debate commenced, how it was that my worthy friend and brother could conceive the idea that his Church was instituted on the day of Pentecost. But, this morning, he explained the mystery, and now I can understand it, for he dated our Church back almost to the same time. You remember that he told you that the son-in-law of the jailer was not a one-legged shoemaker, nor a one-eyed shoemaker, but a Methodist preacher. This is the most wonderful discovery I ever heard of. I don't want to hear him talk any more about our

“smart babies,” when he can make such a wonderful discovery as that.

I believe I have noticed about all the points he presented in his speech that are worthy of a reply, and I accordingly proceed to call your attention to other arguments, to prove that infant baptism is not an innovation, but sanctioned by divine authority. I venture to say that if it is an innovation, and if it was foisted upon the Church, this occurred in the days of the Apostles, and they are chargeable with the wrong, if there is any wrong in it. It is an admitted fact, that infant baptism is practiced throughout the Christian world—that an overwhelming majority of the Christian world not only believe the practice to be divinely authorized, but it is generally practiced among them, and I affirm that those who think for themselves, and do not suffer themselves to be misled by the sophistries of religious teachers, who were baptized in infancy, have just as good a conscience in regard to the matter as my worthy brother or any one else has. I do not doubt the validity of my own baptism, for a single moment, and I would not be re-baptized for the world. My conscience bears me testimony that my parents did right when, in obedience to the divine law, they brought me into covenant relationship with God.

The gentleman intimated in his speech this morning, that we exercise a sort of clerical tyranny over infants, because we baptize them; and said if he believed that all persons were subjects of baptism, he would station himself in the street and lay hold upon every sinner as he passed, and drag him to some pond, or river, and dip him into Jesus Christ. He is more tyrannical than we Pedobaptists, and why? Because in choosing for the infant I only do that which God has authorized parents to do. There is a great deal of objection made just here. Does not God command children to obey their parents? He gives parents entire authority over their children. The law of man also invests them with authority to choose for their children. It accords with the usages and customs of society also, and when we baptize our children, we only do what God, and the laws of man, and the customs of society every-where, fully sanction.

But how does my brother do? He gets up to plead for Christian union upon the basis of the Bible; and he will contend that immersion, and immersion only, is baptism, and that immersion is baptism because it is immersion; and until God Almighty reconstructs my mind, or offers me more testimony than is contained in the Bible, I can never believe that immersion is baptism as he believes it is. If I go to him and propose to unite with him upon the basis of the Bible, will he allow me to exercise my own judgment, and follow the dictates of my own conscience, and examine the Bible, and decide for myself? No, sir; he will not. He takes the Bible away from me, and says I must be dipped, or not baptized at all. The only difference between his practice, and my theory and practice is,



I choose for the child when it is incompetent to choose for itself, and he wants to choose for me when I claim to be competent to choose for myself.

Infant baptism is in the world. It is practiced by an overwhelming majority of the Christian population of the world. I call upon my worthy brother to show that it did not originate with the apostles in these household baptisms, to which I have called your attention; and if it is an innovation, when and by whom was it introduced into the world? If he will show that fact, then I will join with him in the hue and cry, and in hunting down, and covering with obloquy, the name of the man who thus foisted upon the Church and the world this innovation. I will help to overwhelm his name with the public disapprobation. Many gigantic intellects have turned their attention to this subject; the Carsons, the Campbells, and others; all the learned immersionists of the world have investigated the subject with zeal and assiduity; yet they have failed to find the innovator, and to heap upon him that obloquy which he deserves.

We will now appeal to the Christian Fathers, and see what testimony from them can be brought to bear upon this subject. Tomorrow he will appeal to these same Fathers, to prove that baptism is for the remission of past sins. I do not simply wish to give their opinions. I want to show you the different use I make of them from what he makes of them. I bring them forward as witnesses to testify to facts, and to show what were the practices of the churches, or the religious bodies in those days; and he brings them forward for the purpose of giving their opinions, and rendering their decisions upon the doctrines of the Bible. There is quite a difference between us in this respect. A man may be competent to testify as to a fact, and yet his opinion with reference to that fact may be exceedingly fallible, and erroneous. I do not call for their opinions with reference to infant baptism or adult baptism, or with reference to the action of baptism, or the design of baptism; but I simply call upon them in order that I may hear their testimony as to the rites that were then practiced in the Christian Church.

The first writer to whom I shall call your attention is Justin Martyr, who, in his apology to the Emperor Antoninus Pius, uses the following language: "Several persons among us, of sixty and seventy years old, of both sexes, who were made disciples to Christ, in, or from their childhood, do continue uncorrupted." Justin wrote but ninety years after St. Matthew, who wrote his gospel for the use of the Hebrew believers in their own tongue, about five years after the ascension of Christ, that is A. D. 41. They who were seventy years old when Justin wrote, must have been discipled to Christ in childhood; and as there is no way of discipling to Christ but by baptism, they must have been baptized in infancy, during the very days of the apostles, and probably by the apostles themselves. Or



at least the apostles knew it and approved it. The testimony of Justin is conclusive on this subject.

My friend Brooks undertakes to say that the apostles never baptized any children. Irenæus, who lived in the year of our Lord ninety-seven, who is just as pious, without saying any thing to the detriment of my brother's piety, and also just as learned, and just as honest, plainly affirms that "the Church learned from the apostles to baptize children." In the book against heretics, he writes as follows: "He (Jesus Christ) came to save all persons by himself—all, I say, who are regenerated by him unto God, infants and little ones and children, and young men, and old men."

It becomes necessary for me to tell you that this term "regenerate" is used by him as synonymous with baptism. They frequently designated the thing which baptism signifies, by using the word baptism itself. Because it signifies cleansing, they call baptism itself regeneration. When he says these persons were regenerated by God, he simply means they were baptized, infants, little ones and children. That is, when they were regenerated unto God, they were baptized unto God.

*(Time Expired.)*

## MR. BROOKS'S THIRD REPLY, ON THE SECOND PROPOSITION.

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN:

My friend, in his last speech, has given up the question, so far as the Scriptures bear upon it, and he has gone out among the old Latin and Greek Fathers, to prove that infant baptism is authorized by the word of God. I really feel sorry for my friend this evening; he is certainly hard pressed. But, strange to say, the passages he reads from the Fathers say nothing about infant baptism. It is the same way with the Scriptures. Justin Martyr speaks of a number of persons that were made Christians from their childhood. Now, my brother who sits there [pointing to Gen. Gano], when he was a boy ten years of age confessed his faith in Christ. From childhood he was a disciple of Christ in the eyes of the world, and of the Invisible One. Men may be disciples from childhood, and still not be infants when baptized. That is just what my friend has to prove, and which he has failed to do. In the passage from Irenæus, my friend says that the term *regeneration* means baptism. I would like to understand how he knows that. The only way to reach a conclusion like that is to arrive at the usage of the word in the writings of Irenæus. The term regeneration afterward became synonymous with baptism. But was this the meaning of the term at the time it was used by Irenæus? The usage of words changes very slowly, a new usage gradually growing into custom. But the question is, whether Irenæus used it in this sense.

I want to read a passage or two from higher authority on this subject. Dr. Doddridge says of this quotation: "We have only a Latin translation of this work, and some critics have supposed this passage spurious; or, allowing it to be genuine, it will not be granted that to be regenerate, always, in his writings, signifies baptized."—*Dodd., Miscel. Works*, p. 493.

President Seers says: "Every thing turns upon the meaning of the word *renascuntur*. If it means they were regenerated, then it has nothing to do with our subject. If it means they were baptized, then it proves the existence of infant baptism in the time of Irenæus. This question can not be settled, as many have thought, by an appeal to later writers: for the idea of baptismal regeneration was of gradual growth, and in every successive period, from the apostles to the Middle Ages, words were changed in their meaning to correspond with the change of ideas. The scholastic writers

attach more to the word than Chrysostom and Gregory, and these more than Irenæus and Justin Martyr."

Again: "The phrase 'regenerated through Christ unto God,' if it mean the general 'recovery of men through Christ's incarnation and redemption,' has numerous parallels in the writings of Irenæus; if it mean 'baptized through Christ unto God,' it has *no* parallel—*absolutely none.*"

Again: "'Regeneration,' standing alone, without any such words as 'baptism' or 'bath' prefixed, and governing it in the genitive, *never means baptism in Irenæus.*"—See *Hinton's Hist. of Bap.*, p. 242.

So far as this question is concerned, Tertullian, at the close of the second century, is the first to mention infant baptism; and he opposes it. Is it not a little strange, if infant baptism was introduced into the Primitive Church by the apostles, that Tertullian, who lived seventy-five years after the last of these died, should stand up to denounce it and reject it? No, my friends, the truth is, that infant baptism in his day had but begun to creep into the Church, just as the cramming of the sacrament down the throats of little infants, and marking them with the sign of the cross, crept in at the same time. There is nothing to show that the Fathers approved of infant baptism, though they have approved of many other things equally as sinful. So my friend gets no comfort from the Fathers.

In the eighteenth chapter of Matthew, Christ says to his disciples: "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

[By the way, "Except ye be converted." My friend told us yesterday the Jews were in the kingdom of heaven; but here we find that the very apostles of Christ are not in the kingdom; no, not even converted up to this time].

"Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven."

Now, these disciples have just asked, "Who is the greatest in the kingdom of heaven?" and Christ says, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Does he mean, "except ye become little infants in size?" No. In what respect, then? "Except ye be converted and become *as* little children." Let us see: "Whosoever, therefore, shall *humble himself as this little child*, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me."

What kind of a little child? Why, one of these that has humbled himself.

"But whoso shall offend one of these little ones, which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea."

These are the children that my friend talks about to-day, and

we are perfectly willing to receive them into the Church, since they are capable of believing and humbling themselves.

He called my attention to Mark x: 15: "Whosoever shall not receive the kingdom of God as a little child, shall in nowise enter therein." I desire to ask him how a little child receives the kingdom? He answers: "In baptism." Well, then, if these disciples receive not the kingdom, as this little infant, they shall not enter therein. How, then, do infants receive the kingdom in baptism? It is my opinion they do it very frequently amid kicks, and squalls, and screams, and I suppose my friend would like to have us receive it in the same way.

He says all are under obligations to be religious, and hence under obligation to be baptized. Does the gentleman mean that we must be baptized, whether we have faith or not. I admit that every man is under obligations to be pious; but only a certain class of men—they that believe the Gospel, and no other—are under obligations to be baptized. There is not a Pagan on earth, who has not heard the Gospel, who is under any obligation to be baptized. No man is under obligation to obey a law until he has heard it; and infants can not hear the law.

My friend, told us in his last speech, that *oikos*, "household," means "family," only, and not "employees." I shall take the privilege of reading the definition of this word, as given by Groves. He defines it thus: "A house, mansion, dwelling, abode; a house of God, temple; a palace, court; an apartment; a home; a family, household; *lineage, descent; property, substance.*"

My friend must be careful how he makes definitions of Greek words. He says he does not want to receive a translation made by one man. I will invite his attention to the one made by the Bible Union. Now, this [holding up the common version] is a good translation; there are a good many errors in it—the twenty-four thousand I mentioned—but only a few of them affect the sense in any way. My objection to my friend is, that he constantly translates when King James does not suit him, and yet objects to a faithful revision.

He quoted: "Out of the mouths of babes and sucklings hast thou ordained strength" (Ps. viii: 2), and Christ's instruction to Peter to feed the lambs of the flock, as proofs of his proposition.

Do you suppose the Savior meant that the lambs should be fed by a little water sprinkled into their faces? The Lord says: "Feed my lambs." He sprinkles the infants; therefore, to sprinkle is to feed. That is the logic. Now, what does my friend do? He certainly neither sprinkles nor pours. He simply wets his fingers, and moistens the infant's forehead. That is the way he feeds the lambs.

He told us that he was greatly rejoiced to find that a Methodist preacher had been discovered at Thyatira, away back in the days of the apostles. No doubt of it. He has been trying a long time



to get back to that period. But I will tell him a little bit of history he does not seem to be aware of. You remember the four hundred prophets upon the top of Mount Carmel—what *noise* and *confusion* accompanied their worship! Now, I can not conceive to what class of preachers they belonged, unless to Methodist preachers; for Methodist preachers are characterized for more noise and confusion than any other class of preachers living. That was, I suppose, a Methodist camp-meeting, and those prophets were Methodist preachers, trying to wake up their God, that he might bless them in their dire extremity.

He says that fathers have a right to choose the occasion and mode of baptism for their children; that they have authority to choose in this matter for their children. I have only this to say, that if he can find a passage in all this book authorizing parents to do this, then I promise to sprinkle or baptize every infant in this town that may be brought to me. Think of it for a moment. The great God sends out his apostles to the nations of the earth, saying: "Go ye into all the world, and preach the Gospel to every creature; and he that believeth and is baptized shall be saved; but he that believeth not shall be damned." And yet my friend tells us that the father must choose the act for the child. If so, it has not the shadow of obedience about it. It is very easy to assert a thing when there is nobody present to contradict it: but not so to-day. I did make a *lapsus linguæ*, this morning, in reference to Lydia. My friend ought to have known that it was a slip of the tongue. I trust I am just as modest a man as he is.

Again: In regard to the covenants, my friend discoursed much upon the assertion that there was but one covenant, and attempted to ridicule the argument I made to show that there was a plurality of covenants. I wonder if he ever read what the Apostle says to the Romans upon this subject: "Who are the Israelites; to whom pertaineth the adoption, and the glory, *and the covenants*, and the giving of the law, and the services of God and the promises."—Rom. ix. 4. Is that one, or more? My friend has never discovered more than one covenant, and yet the Apostle himself says, to the Jews belonged the *covenants*.

And again: He changed the order in which I had presented the four blessings promised to Abraham, and read the fourth before the second and third. I called attention to the fourth, and expressly said that in this we were interested; but the fact that Abraham has a great name does not interest you or I; and that he was to become a great nation, is nothing to us. Now, that Abraham has, indeed, a spiritual seed among all nations is true; but my friend must recollect, that he is the father of those only who believe in Christ. They are children of Abraham by faith, and not by circumcision or infant baptism. This is not the way they became children of Abraham. The Jews are his children, according to the



flesh; but all Christians, whether Jews or Gentiles, are his children by faith in Christ.

He says I misrepresented him, yesterday, with regard to the kingdom and the Church. I certainly did not intend to misrepresent him. In the conclusion of his argument, yesterday, you will remember how he toiled to show us that God had a kingdom, even in the days of Adam; that there were preachers then, and that they preached the Gospel in its fullness. I supposed that he meant to teach, that the Lord had a Church in that day; and, to save me, I can not see how he can get away from this conclusion. The Church is frequently called, in the New Testament, the "Church of God." It is also called the "kingdom of God," the "body of Christ," and the "kingdom of our Lord Jesus Christ." Now, what constitutes the Church and the kingdom? Christ is the king, the saints are the subjects, the world is the territory, and the law that went forth from Zion is the constitution of that kingdom. All that are in the Church of God are in the kingdom of Christ. When the Savior said, that "Except a man be born of water and of the Spirit, he can not enter the kingdom of God," he meant that except he be born of water and of the Spirit he can not enter the Church of God. I wonder if my friend does not believe that? I want to quote a single passage from the book he esteems above all others—The Discipline:

"Dearly beloved: Forasmuch as all men are conceived and born in sin (and that which is born of the flesh is flesh, and they that are in the flesh can not please God, but live in sin, committing many actual transgressions), and that our Savior, Christ, saith: 'Except a man be born of water and of the Spirit he can not enter the kingdom of God'—[I want to pause here to congratulate my Methodist friends around me. I am glad to see that their Discipline is improving from year to year. In the correspondence, I was pretty severely criticised for saying the Methodists had abandoned some of their old landmarks. The old Discipline read: Christ saith 'None can enter into the kingdom of God,' etc. They, of course, saw that would not do; for Christ never said such a thing. I am glad you have amended your Discipline. I hope you will keep on, my friends, and, when you get to the end, burn the little thing, and take the word of God. But to return:] except a man be born of water and of the Spirit he can not *enter into the kingdom of God*. I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this child* that which by nature *he* can not have; that *he* may be baptized with water and the Holy Ghost, and received *into Christ's Holy Church*, and be made a *lively member* of the same."

Now, what is the difference, in the light of the Discipline? By baptism, he comes into the Church, and by baptism, he comes into the kingdom; and yet, my friend labors to show you that the Church and the kingdom are not one. If he would take the word

of God alone, he would get out of the mists that envelope him, and might make an argument to-day that would not overturn what he said yesterday. He contradicts himself, and tramples upon the word of God.

The Church, then, in the estimation of the Discipline, and in the estimation of all men who have ever studied this matter—and the kingdom of God are one thing. I am not talking now about the invisible Church. He may tell you that there is a visible and an invisible Church; but where do you find any authority for your invisible Church? Will the invisible Church ever convert any body? The Savior said his disciples should walk in the truth, and let their light shine out, that the Gentiles might see their works, and glorify God. I wonder where this invisible Church lets its light shine? Ah, this is one of those mists my friend has raised, amid which to hide himself from the light of the word of God. There is no such thing known to the oracles of the living God.

He says that under the old economy, there was a circumcision of the heart, and also of the flesh. Well, grant it. I want to know, then, whether these infants were circumcised in the heart, or in the flesh? He can not show that one single infant was ever circumcised in the heart. Now, does baptism come in place of the circumcision of the heart, or of the flesh? Will he tell us that it comes in place of the circumcision of the heart? Then we have water regeneration, in its full essence, in the world, as taught by my friend and his Church. Baptism, the circumcision of the heart of an unconscious infant? No, my friends; the circumcision of the heart is by belief in God and his Son, Jesus Christ, and, therefore, infants can not be circumcised in heart. There is a great deal of talk on this subject that amounts to nothing.

But again: if infants, as he tells us, are circumcised by baptism, as coming in place of circumcision, how does he explain the fact that the Lord Jesus Christ and all the Jews were circumcised before being baptized? If that circumcision was in the heart, of course those infants that received it, under that economy, were circumcised in the heart; but, notwithstanding this, these circumcised infants had to be circumcised again, by baptism, after they grew up into life. The Savior, and all the Jews, then, have been twice circumcised in heart. The very idea is supremely ridiculous.

*(Time Expired.)*

## MR. FITCH'S FOURTH ADDRESS, ON THE SECOND PROPOSITION.

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN:

YOU will remember that Mr. Brooks questioned the accuracy of my statistics, and called upon me to prove the correctness of my statement. You will also remember that I did not propose to give net figures, but I prefixed the word "about" to the numbers that I presented. I stated that there were *about* eighty millions professed Christians in the world, and twenty millions professed Protestants, and about two millions immersionists. I wish just to call his attention to Prof. Schem's "Ecclesiastical Almanac" for 1868. The total number of all the Baptists given there is 2,122,539. The aggregate numbers of which I spoke are found upon page 64, of Prof. Alexander J. Schem's "Ecclesiastical Almanac" for the year 1868.

I will now proceed with the testimony of the Fathers, with regard to the practice of infant baptism. My brother denied that the term "regeneration," as it occurs in the quotation which I made from Irenæus, means baptism. If I am not greatly mistaken, Alexander Campbell, in his debate with Dr. Rice, of the Presbyterian Church, admitted that Irenæus, and other Fathers, used the terms "baptism" and "regeneration" interchangeably. Dr. Wall, in his "History of Infant Baptism," whose authority is as good as that of any other man who has ever written on the subject, says that Clement speaks of infant baptism as commonly practiced in the Churches of Alexandria, and takes it for granted that the apostles baptized infants. He also tells us that regeneration means baptism, and thus determines the use of the word which Irenæus has applied to infants. That is the testimony of Dr. Wall, as given in his "History of Infant Baptism," with regard to the usage of this word as found in the writings of the Greek and Latin Fathers. But if he denies that they are used interchangeably, I warn him not to use this passage to-morrow, when he undertakes to prove that baptism is for the remission of sins.

We call your attention, in the next place, to the testimony of Tertullian, and he told you that this Father opposed infant baptism, and that he opposed it upon the ground that it was just being introduced into the Church. I would like to have my good brother substantiate what he has affirmed. Tertullian was, I have no doubt, a pious man, and a learned man; but, like some learned men of the present day, he was a fanatic. He advocated the theory that baptism washed away all sins committed previous to

the act. He not only advised the delaying of infant baptism, but that widows and young persons, who were exposed to peculiar temptations, ought to defer it as long as they could with safety. If his doctrine was true with reference to the remission of sins in the act of baptism, and upon baptism as a condition of pardon, then he was consistent—far more consistent than my good brother is in his practices, for he believes and teaches that all sins committed previous to the act of baptism, are remitted when that act is performed, if faith and repentance are joined with it.

Then why not be consistent, like Tertullian, and advocate the delay of baptism to as late a period as practicable, and then, when the person is about to drop into the jaws of death, baptize him, and send him through with a clear account? It might be much better for him, for, like Tertullian, Mr. Brooks does not believe the doctrine of Christian perfection, and those whom he baptizes may live forty or fifty years after baptism, during which time many sins are committed, which must be pardoned upon some other condition before they can be saved in heaven; and these, according to the theory of my friend, might all be remitted by baptism, if they had not been baptized before. It was upon this ground that Tertullian opposed infant baptism. He did not deny the right of infants to baptism, for, in cases of extreme feebleness, when there was a probability of death, he taught that they ought to be baptized; but not otherwise. In other regards, he advocated delay in the matter. He says: "But they whose duty it is to administer baptism are to know that it must not be given rashly. Give to every one that asketh thee, has its proper subject, and relates to alms-giving; but that command is to be here considered: Give not that which is holy unto dogs, neither cast your pearls before swine. And that command also: Lay hands suddenly on no man, neither be partaker of other men's faults. Therefore, according to every one's condition and disposition, and also their age, the delaying of baptism is more profitable, especially in the case of little children. For what need is there that the godfathers should be brought into danger? Because they may either fail of their promise by death, or they may be mistaken by a child's proving of wicked disposition. What need their guiltless age make such haste to the forgiveness of sins?" I thought that I could refer at once to the place in which he says that infants ought to be baptized, in cases of extreme feebleness, or where there is danger of immediate death, but have not succeeded in finding it. I will find it, however, if the gentleman doubts my ability to do so.

MR. BROOKS.—"I would like to see the passage."

MR. FITCH—"Well, sir, I will find it for you."

Your attention is called, in the next place, to Origen, the most learned of the Fathers, who had a most worthy parentage; his father and grandfather were Christians, and dated their conversion



back to apostolic times. He traveled extensively through many countries, for the purpose of acquiring information of our Lord and *his* doctrine, and the conclusion of all his researches is: "The Church received from the apostles the injunction, or tradition, to give baptism even to infants, according to the saying of our Lord concerning infants, 'And thou wast an infant when thou wast baptized.' Their angels do always behold the face of my father who is in heaven." This is the testimony of Origen. Here he affirms that the Church received, from the apostles themselves, the injunction, or tradition, to give baptism even to infants. In the year one hundred and fifty, there was a council assembled, of sixty-six pious and learned bishops, and one Fidus, an African bishop, wrote to this council, inquiring whether it would not be better to delay the baptism of infants till the eighth day after their birth, than to baptize them before that time. I will read to you that part of their reply to the letter of Fidus which relates to the baptism of infants: "So far as it pertains to the case of infants, whom you think ought not to be baptized within the second or third day from their birth; and that the ancient law of circumcision should be observed, so that none should be baptized and sanctified before the eighth day after birth; it seemed to all our council far otherwise. For as to what you proposed to be done, there was not one of your opinion. But on the contrary, it was our unanimous decision that the grace and mercy of God should not be denied to any as soon as born." Now, I would inquire if you suppose that a council of sixty-six bishops were not competent to know what was the practice of the Church at that time? Suppose a council of sixty-six of the most learned men of the "Christian ministry" was assembled to-day in the town of Winchester; do you think that they would not be able to give the history of the Church for the last one hundred and fifty years? Do you suppose these professors, these masters of art, and so on, are not acquainted with the history of the Church for the last one hundred and fifty years? Do you suppose they would not be able to tell whether infant baptism was an innovation or not, if it had been introduced within the past century? Do you suppose they would not be able to tell whether it was an innovation even in the Methodist Church? Most certainly they would, with all their zeal for the cause of God and learning, investigate these matters fully.

How unreasonable it is to suppose that this council of sixty-six Christian bishops and ministers, of integrity, of piety, of learning, of zeal for the Church, and for the glory of God, should not understand the question fully. Some of them had traveled extensively, and acquainted themselves with Christianity; with Christian writers, and with Christian ministers, in almost all the cities and countries of the old world; is it reasonable that they would not have known that infant baptism was an innovation, if such had been the fact? Or is it reasonable to suppose that they would have winked at it,



and received it as divinely authorized, when there was no divine authority for it? What think ye upon this subject? They unquestionably understood the history of their Church, and they unquestionably, with all their zeal for the glory of the Church, and for the purity of Christian doctrine, would have rejected with scorn and contempt, and condemned, as it deserved, the inquiry of this bishop, in regard to infant baptism, if it had not been authorized by the authority of the apostles. No, sir; the only question that this man wished to have decided, the only question which this council attempted to decide was, that it was not necessary to delay the baptism of infants until the eighth day, because circumcision was not performed until that day. That was the testimony of the Fathers on down to the beginning of the fourth century. No man present will deny that infant baptism has been practiced ever since the beginning of the fourth century.

Alexander Campbell himself, in his debate with Dr. Rice, which occurred several years ago, admitted that infant baptism was at least fifteen hundred years old. No man places the beginning of it so late as the fourth century. This is the testimony of these men with reference to this fact. How is it with reference to infant communion? That was practiced in the Romish Church during the dark ages. We can name the very time when it was introduced as an innovation; and we can show when and how, and under what circumstances it originated. But no man upon whom the sun shines, can show when it was that infant baptism commenced. These facts, taken in connection with the household baptisms spoken of in the New Testament, and with the fact, that stands without contradiction, that God, by positive enactment, placed children within the Church, and made them parties to the covenant which he gave to his people, makes the evidence conclusive of the fact, that infant baptism is authorized by the word of God; that it originated with the apostles, and that it could not have originated at any subsequent time.

Did you know that there was not a sect or denomination that denied infant baptism until the eleventh century. There was a man who lived about this time, who, of all others, ought to have denied its divine or scriptural authority, and proved that it was an innovation. Pelagius denied the depravity of the human heart, and he undertook to prove that infants were as pure and spotless as angels. Saint Augustine had a controversy with him, and inquired of him why he baptized infants, if they were not depraved. And some of the enemies of religion went so far as to say that Pelagius denied infant baptism because he denied infant depravity. But Pelagius was indignant at the charge which the Church brought against him, and says: "Men do slander me when they say I deny infant baptism;" and he affirms that he never heard of any sect, or of any man of any intelligence, who denied infant baptism. If he could

have proven infant baptism to be an innovation, he would have had the strongest argument against the doctrine of infant depravity removed out of the way. But he could not show that it was an innovation, and he did not attempt to do it.

The first sect that ever denied infant baptism were the followers of Peter Bruis, which arose in the eleventh or twelfth century. Why did they oppose it? Not upon the ground that these good brethren object to it. They took the position that since Jesus Christ had said "He that believeth not shall be damned," that all who died in infancy were damned, and there was no use in giving them the sign of regeneration, that which indicated their sanctification and salvation, when there was no salvation for them. They denied the doctrine of infant baptism upon the idea, the absurd and unscriptural supposition, that infants were damned if they died in infancy, because they were incapable of believing, and they understood that all who believed not should be damned. Not until the fifteenth century, did any religious denomination deny the right of infants to baptism, upon the same grounds as those who object to it now base their opposition.

The Baptist Church originated in Germany. For fifteen hundred years, then, there was no sect of any importance or responsibility, that denied infant baptism upon the grounds that are taken by immersionists at this time. The sect that originated in the twelfth century objected upon other grounds. From the eleventh century back to the time when the apostles preached the unsearchable riches of Christ, and baptized the households and families of those who believed in Jesus as the Christ, there was no man who had any respect for his reputation as a man of intelligence, or of any learning, who presumed to deny the right of infants to baptism. Every Father who has written upon this subject, whose works I have consulted, agrees substantially with what I have stated. If infant baptism was an innovation, all these good, great and learned men were mistaken with reference to the facts that existed; and will not my kind brother, and the rest of his brethren present, and the learned immersionists, wherever they are, show when the thing was introduced, and then we will abandon the practice?

As long as the facts in this case remain as they are, as long as the New Testament holds out as an example to us the custom of household or family baptism, as long as the Abrahamic covenant stands unrepealed, distinct, and separate from the Mosaic ritual which was given upon Sinai, we feel warranted in the practice of infant baptism and infant church-membership. We have shown that God put them into the Church by positive law, and that law continues in full force until repealed; and my opponent has signally failed to show that it was ever repealed; neither has he been able to show where Christ or any of his apostles restricted the initiatory rite of God's Church to adults. We present these facts for your

consideration, for upon them we base our practice, and feel that we are authorized in it by Almighty God, and that we have the sanction of Heaven upon our teachings in this case. The Methodist Church is only about a century old, yet it has extended its boundaries over all the land, and its membership amounts to millions.

God has blessed us, and we do not think that He would so graciously favor us in this manner if we were so much in the wrong as we are accused of being by our opponents. But my brother still continues to misrepresent me. He inquired whether those infants, those lambs that Peter was commanded to feed, were to be fed by dashing a little water in their faces? Not at all. They are to be brought by baptism into the fold, which is the Church, and then to be fed. He does not say feed the sheep and the lambs out of the fold.

I wish once more to call your attention to the position that my opponent assumed with regard to the universal obligation of baptism. I take the position that the doctrine of universal baptism carries along with it the idea of universal church-membership. He said that he was willing to admit that all men were under obligation to be religious, but not to be baptized, because they did not all happen to have faith. Yet they are just as much under obligation to have faith as to be religious. Is not faith a part of religion? Is not baptism a part of religion? The very fact that they are under obligation to be religious brings them under obligations to believe and be baptized. The doctrine of universal baptism, of the obligation of men, women, and children to submit to the authority of Christ, and to be brought into covenant relationship with God, is the doctrine contained in the commission, is the doctrine of universal church-membership, and it illustrates to us the justice of the divine economy which would be trammelled by such a harsh and unvarying rule as that prevailing in my brother's church. We do not object to universal church-membership. We believe in the right of every one, who is not opposed to Christ, being with Christ, for He says: "He that is not for me is against me." Infants are not against Christ, consequently they must be numbered with his children, and they are his children.

My good brother will ask "What good does it do?" It did me a great amount of good. The simple fact that I was taught that I was a church member, restrained me in early life. What good did circumcision do the Jewish children? Every objection that my opponent urges against infant baptism militates with equal force against infant circumcision, against the authority and the legislative enactments of God himself. He inquired of me whether a child was circumcised in the flesh merely, or in the heart. Were not all the Jews circumcised in infancy in the flesh? As they attained to years of accountability, they were by faith and obedience brought to experience a change of heart indicated by their circumcision; so

the person who was baptized in infancy may, when sufficiently old, ratify the act of his parents, and obtain, by faith and obedience, that which his baptism signifies; and he is a member of the household of God. They may take upon themselves the name Methodist, Presbyterian, Baptist, or any other they choose, but if they did not assume any denominational name, they would still belong to the Church of God.

*(Time Expired.)*



## MR. BROOKS'S FOURTH REPLY, ON THE SECOND PROPOSITION.

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN :

THE gentleman quoted from Dr. Wall, but you must remember that Dr. Wall was himself a Pedobaptist; and even when the statement is made, it amounts only to this: That Tertullian not only advised that the baptism of infants be postponed, but that others also postpone their baptism. This last has nothing to do with this discussion. My friend quoted Dr. Wall to offset the quotation I made from Dr. Doddridge, about the meaning of the word regeneration in Irenæus. Dr. Wall is a Pedobaptist set for the defense of infant baptism, and we are not disposed to let his testimony overrule that of Dr. Doddridge. I quoted from one of the leaders of his own party, and he brings in one of his own brethren to rebut his testimony.

But again: Tertullian says, in reference to this subject (I propose to be very brief; I shall read but one passage from Tertullian); he says, respecting children: "They just know how to ask for salvation." And again, in reply to the argument based on what Jesus said, "Suffer little children to come unto me," he observes: "Let them come, and let them be instructed when they come; and when they understand Christianity, let them profess themselves Christians." "It is evident, therefore" [says Mr. Hinton, the author from whom I read], "that the children referred to were capable of 'coming,' and when come, of being 'instructed.'"—See *Hinton on Baptism*, p. 249.

Mr. Fitch invited our attention to the Council of Carthage, to show that infant baptism was commonly received in the middle of the second century. It is true that, during the sitting of this council, Fidus, a country bishop, wrote to Cyprian, who presided over the council, making inquiry upon the question of infant baptism. But my friend only missed it one hundred years, as to the time of this council. This body did not convene until the middle of the third, instead of the second century. He succeeds in quoting the Fathers about as well as he does the Scriptures.

My friend has failed to adduce a single passage to show that a word was said on that subject by Christian writers, for two hundred years after Christ. I have nothing under the heavens to add on that subject. Is it not a little astonishing, that, after laboring to show that infant baptism is authorized by the word of God, he should abandon the Bible, and travel over six or seven centuries of



the dark ages, to show that infant baptism is authorized by that Word? He came here to prove that infant baptism is authorized by the word of God. I now affirm positively that he has not drawn one single passage from the Scripture, that even mentions infant baptism. Moreover, he has not found any thing from the primitive Fathers. The first he quotes—Tertullian—in the most unequivocal terms condemns it. Now, Neander says: "We have all reason for not deriving infant baptism from apostolic institution."—*Ec. His.*, vol. 1, p. 311.

I am opposed to the practice of my friend, for these reasons. 1st. No man has a divine commission to do it. I have asked him to show us a divine commission for the baptizing of infants. By what right does he baptize an infant? By the commission of Jesus Christ? Jesus said: "Go teach the nations, baptizing them." Does he teach infants by baptizing them? Does he preach the Gospel to infants, and baptize them? He wants me to show him that Christ has abolished infant baptism. I thought he came here to-day, to show that Christ instituted it; and until he does that, I need not attempt to show that he abolished it. It is a thing Christ never instituted, and for which he never gave one syllable of authority. The thing is not once mentioned in the word of God. I solemnly protest against establishing, as a religious rite, and imposing upon us, a thing which is not mentioned once in all the word of God.

I believe my friend asked whether adult baptism is mentioned in the word of God. I wonder if those men and women in Samaria were adults? Now I can find where men and women, but not where infants, were baptized.

2d. I hold it to be the inalienable right of every man to bow to Christ, and to honor him according to the law. Of this divine right infant baptism forever deprives all its subjects. I am just reminded of the fact, that he told us that the nations are all under obligation to believe. If they are under obligation to believe, they are under obligation to be baptized. But they are not under obligation to believe, until they have heard the word of God. The Savior said: "Go into all the world and preach the Gospel;" and when they hear the Gospel, they must believe and obey it. "How can we believe in him of whom we have not heard?" Now, then, the man that has not heard the Gospel, is under no obligation to believe it or obey it. No man will be called upon to obey Christ, until he believes in Christ, and has heard of him. This is intuitively true, hence Christ said: "Go ye into all the world, and preach the Gospel to every creature."

3d. We are opposed to the practice of infant baptism, because it is without faith, and therefore sinful in the sight of God. "Without faith it is impossible to please him." Are these infants capable of exercising faith? He will tell me their fathers and mothers believe for them. Let him show me his authority for this. I tell him to

show his authority for this; but he can not do it. He knows he can not do it. There is no authority for it in the word of God. These infants can not have faith, and therefore it is sinful to baptize them. I solemnly believe that this is the mark of the beast, the sign of the great apostasy, and that great evil has grown out of infant baptism.

4th. A great mass of flesh and blood have been brought into the Church, and kept in the Church, believing they had obeyed the Lord in his law, when they had no knowledge in regard to this matter. The gentleman stands up here to affirm something as authorized by the word of God, about which he tells us the Bible is silent. The gentleman confesses it is not in the book. What says the Savior in reference to this whole matter? I want to read a passage in this connection: "I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book."—Rev. xxii: 18.

Now, the gentleman concedes that the Bible is silent about infant baptism; and yet he adds it to the ordinances of God. I ask him if he is thus willing to stand beneath the terrible anathemas of Heaven? Sometimes men have held to terrible errors conscientiously; but, because he is conscientious in this matter, are we to suppose that he is right? I hold up before him the word of God in love. I would earnestly entreat him to think about it. Why, in Christ's name, will our Pedobaptist friends continue to force upon the world an institution for which not one passage of Scripture can be produced? The Savior has given the Christian religion just as he would have it to be. He made provision for the redemption of little infants; for the consequence of Adam's sin was taken off just as unconditionally as it was put upon them. If we die through Adam, that death shall be taken from us just as unconditionally as it was put upon us. Now, then, if our infants die, God will take care of them. They are just as certain of heaven as they die in infancy. Unless you become like one of these, pure in heart, and pure in spirit, you can not enter the kingdom of God. When they have grown up, and violate the law, they become subjects of the law; and to these sinners, God sends forth his preachers, and says: "He that believes and is baptized, shall be saved." This is the method God has adopted: First, to preach; second, that the people shall hear; third, that they shall believe; fourth, that they shall be baptized; and then he promises to pardon all their past offenses. Now, why do not our friends see the simplicity of this whole Gospel system? The infants are left to grow up to obey God; and, when they come to die, they have the answer of a good conscience. Many members of my friend's church, when they come to die, will ask: "Have I obeyed the command of God? This I do not know. It is no answer of a good conscience to me. I can not testify to my conscience that I have been baptized. I know that I have never

obeyed the commandment of God to be baptized." I assert, in the presence of the Methodist Church here this evening, that not one of them can know he was baptized or sprinkled in infancy. It will remain unknown to every one until God shall reveal it himself. If you have bowed to the authority of the Gospel, if you have obeyed that Gospel; you thus have the answer of a good conscience. What strange infatuation is imparted to the minds of men, that will make them blindly rush on in this way? Why will they not yield to the truth? Why will they not bow to it?

I have shown you that John *turned* the people to the Lord; that they *came* to his baptism *repenting*, and *confessing* their sins. I have shown you that only persons capable of hearing and believing are responsible. I have shown you that they heard, believed, repented, and were baptized, on the day of Pentecost. In perfect harmony with this, I proved to you, again, that in Samaria, where Philip preached the Gospel, the people believed and were baptized, both men and women. This order is preserved throughout: They *hear, believe, and obey* the Gospel. When Paul preached to the jailer, he heard, believed, and was baptized. So with Cornelius. Peter stood up in the presence of him and his friends, and Cornelius heard, believed, and obeyed; he heard the Gospel, and was baptized. So with Saul of Tarsus. The Savior said to him: "I am Jesus of Nazareth." Paul believed it, and went into Damascus, and bowed to the authority of the word. So with the Corinthians, and all other cases recorded in the New Testament. They *all heard, believed, and were baptized*. The Colossians were raised in baptism by faith in God, and to all the Church of that day Peter says baptism was the answer of a good conscience.

My friend has truly failed to show one single case in the word of God, wherein mortal being was baptized in the name of the Lord, until he believed, in order to obey the Gospel. Now, I appeal to you, neighbors and friends, to tell me, whether, in the light of this induction, you will longer hesitate to come and accept the truth? Will you go blindly on in the face of these overwhelming demonstrations of God's truth? While you justly honor and respect your preachers, yet you should, whenever they tell you that you must sprinkle your infants, see that they have a "Thus saith the Lord" for it.

Say to them, show us the law by which Christ and his apostles have authorized you to baptize an infant. Do not let them run off, and tell you of the infants in the covenant of Sinai. Christ says they can not be in this; for they must all know the Lord, from the least to the greatest; they must bow to his authority; they must yield to his will. In conclusion: I solemnly commend to you this truth—that all must hear, believe, and obey the Gospel in order to be saved.



## THIRD PROPOSITION.

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THE BAPTISM OF A BELIEVING PENITENT IS FOR THE REMISSION OF PAST SINS.

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Wednesday, September 15, 1869.





## MR. BROOKS'S FIRST ADDRESS, ON THE THIRD PROPOSITION.

Wednesday, September 15th.

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN:

THE proposition for discussion this morning reads: "*The baptism of a believing penitent is for the remission of past sins.*" This proposition affirms nothing of the baptism of an unbeliever, whether infidel or infant; nor does it affirm any thing of the baptism of a believer simply; but of the baptism of him only who has believed and repented of his past sins. It predicates nothing of sins committed after baptism; only of those committed before baptism. To such a person, what is baptism for? I affirm that it is for the remission of past sins. My friend, Mr. Fitch, denies.

I would like, in beginning the morning discussion, to ask my friend, Mr. Fitch, in view of his denial that baptism is for the remission of sins, what, then, is it for? If it is not for the remission of sins, what is it for? Surely he will not stand in our presence to-day, and deny that it is for the remission of sins, and fail to tell us what it is for.

But, before I proceed to discuss this question, I desire definitely to determine in what sense baptism is for the remission of sins. Baptism is not a cause, but a condition, simply, of the remission of sins. There is this distinction: The connection between a cause and its effect is necessary; that is, it exists in the very nature of the case; while a condition is purely arbitrary. The blood of Christ, and the grace of God, are causes of salvation; faith, repentance, and baptism are conditions simply imposed upon the human family by the Author of salvation. Now, is baptism, in this sense, a condition as absolutely essential as faith and repentance? I affirm that it is; my friend denies.

There are just two great methods of reasoning in this world. I shall term these, this morning, the dogmatic and the inductive methods. If possible, I wish to illustrate what I mean before I proceed to the discussion of the question before us to-day. The easiest way to attain this end is by illustration; and I propose simply to reach it in that manner. In all matters that pertain to this world—in the sciences, for instance—men have learned to reason

inductively; while yet in religion, they reason dogmatically. Now, to illustrate what I mean:

A philosopher and student of nature discovers that growth is dependent upon the sunshine; in other words, he has found that in every instance where growth exists the light and heat of the sun are present. He concludes at once that sunshine is the only condition of growth. Upon this supposition he builds a theory of growth, and defies all who differ with him.

Somebody else discovers that earth, or matter in some form, is present in every instance of growth; hence he concludes that earth is the only condition of growth. He at once builds him a theory upon this fact; the result is division, strife, and contention, to the shame of the scientific world. This we call the dogmatic method. But now, in the light of the inductive method, the true philosopher gathers together a large number of instances in which growth is present. He makes a complete induction of cases, and discovers that in every instance of the phenomenon, in *every* instance of its existence, not only the sunshine and earth are present, but that the atmosphere and water are also present in each case. What is the infallible conclusion that obtains by this induction? Simply that air, earth, water, and sunshine are absolutely necessary to growth. In the one case, the conclusion is infallibly certain; in the other case, it is simply a conclusion based upon a dogmatic and illogical interpretation of nature.

Now, it is just so in regard to the questions that pertain to salvation. An individual reads in his Testament that the Lord Jesus "tasted of death for every man;" that "he gave himself a propitiation for our sins—and not for ours only, but for the sins of the whole world." Reading such passages as these, he at once concludes that salvation depends only upon the shedding of the blood of Christ, and he builds up a theory which he calls Universalism. We may tell him that the Bible says the guilty "shall be damned," and that the ungodly "shall go away into everlasting punishment;" but what does that amount to? His theory suits him. He thinks that Christ died for all men, and hence all must be saved; and though he makes God's word contradict itself, he will refuse to yield, and will endeavor to maintain his theory.

Again: another individual reads such passages as these—"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." Again: "Whosoever believes that Jesus is the Christ, is born of God;" "He that believeth on the Son, hath eternal life;" "But he that believeth not, shall be damned." He develops a theory of justification by faith only, and puts this forth as the teaching of God. You may tell him the same word says: "Repent and be baptized;" that a "man is justified by works, and not by faith only;" that it says "ye are saved by baptism:" you may point him to all these scriptures; but what of that? It suits him. The theory of faith alone shall be adopted, and, though it should make

discord, and contradict the Lord, he will maintain it at all hazards, and under all circumstances.

With regard to this whole question, I want to submit a canon of interpretation that even my friend will not deny. I submit it in the spirit of true philosophy, and in the words of a critical and distinguished thinker of this age:

"Where salvation is promised to a person, or affirmed of him, on certain named conditions, though it may depend on more conditions than those named, it can never depend on less."

Now, my friend will not dare to deny this canon of interpretation. In the light of this law of interpretation we propose to investigate the word of God. I wish, then, to say, in advance, that every passage that my friend shall quote on this occasion, to show that we are justified or saved by faith, I just as firmly believe as he can possibly do. Why? Because this fact is declared in the word of the living God. To apply the canon, and illustrate:

The Savior says: "He that believeth, and is baptized, shall be saved; and he that believeth not, shall be damned." Now, salvation is affirmed of those that believe in this passage; and, according to the canon, though it may depend on other conditions, it certainly depends on this, because it is named in the passage quoted. But my friend will acknowledge that it depends upon other conditions not named in the passage. He will not question the fact that salvation depends upon repentance? Why does he not question this? Why, he will tell us, because it is named in other passages. For instance, Acts ii: 38:

"Repent and be baptized every one of you, in the name of Jesus, for the remission of sins; and ye shall receive the gift of the Holy Spirit."

In this passage, repentance is a named condition of salvation. I shall use in this discussion the expressions, "salvation from past sins" and "remission of past sins," as synonymous phrases. Why does he say repentance is a condition of salvation? Because, in this passage, it is named as a condition of salvation. Now, then, while salvation may depend upon other conditions, we know that it can not depend upon less than those named in the passage. But baptism is also named as a condition of salvation: in the one passage, with faith; in the other, with repentance. In the expression "He that believeth and is baptized shall be saved; but he that believeth not shall be damned," faith and baptism are named conditions of salvation; in the other, repentance and baptism. Is it not a little strange that the gentleman, while discussing the general proposition, will grant that there are other conditions of salvation named in other passages, and yet, at the same time, ignore one of the very conditions named in the passages he quotes?

This brings us to what I wanted to say. My friend will not question this canon of interpretation; nor will he attempt at length to

answer the arguments I shall make, but he will attempt to make good his position by making the word to contradict itself. This will be the inevitable result of his efforts upon this question. His great and only aim will be to prove that we are justified by faith, and I want to save him all his labor and trouble. I will say to him, that I believe every such passage as firmly as he does, and, if he will quote one passage that says ye are justified by faith alone, I will say to this audience that I believe that. His object will be not to refute my argument, but to prove to this audience that we are justified by faith only. To prove that, he must find passages of Scripture that say we are justified by faith only. We predict, then, that this will be the method of his argument to-day. He will agree with me that faith and repentance are named conditions of salvation, and that, therefore, salvation can not depend upon less than these. In that confession he overthrows his theory of justification by faith only.

I maintain, also, that baptism is a named condition, and is, therefore, for the remission of sins. My first argument is founded on the commission "He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned."—Mark xvi: 16.

In this passage, salvation is affirmed of a certain class, not simply of him that believes—there is nothing affirmed of him—but of him that believeth and *is baptized*. Not one syllable is affirmed in this passage of him that believes simply; but "he that believeth *and is baptized* shall be saved."

Baptism is, then, a condition of salvation, because it is named in the commission as a condition. Now, salvation may depend upon other things not named in this passage, but not upon less than faith and baptism.

Again, I invite your attention to the commission as a whole. Matthew says: "Go ye therefore and teach all nations, baptizing them into the name of the Father, Son and Holy Spirit."—xviii: 19.

Mark says: "Go preach the gospel to every creature; and he that believeth and is baptized, shall be saved; but he that believeth not, shall be damned."—xvi: 15, 16. Now, what Mark says has to correspond with the teaching of Matthew, for it is one and the same commission.

Luke says: "Thus it behooved Christ to suffer and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem."—xxiv: 46, 47. Luke, then, has repentance and remission of sins in his name. Now, then, we put that commission together, and we have the preaching of the gospel, faith in that gospel, repentance and baptism for the remission of sins. This commission is the great organic law of the kingdom of Christ on earth: Under it he sent forth his apostles to preach, and by the authority of that commission every man on this earth preaches who preaches the Gospel in the



name of Christ. That commission impels every preacher to call on the people to believe, to repent, and to be baptized. The Lord has promised, on these conditions, the remission of sins; hence, unequivocally, these are the terms laid down, through which salvation is attained. Suppose I should take one of these conditions out, say that of faith, would not my friend be startled? Would he not raise the battle-cry, and gather his brother Methodist preachers around him? Would he not crush me if it were in his power to do it? Well, now, when he lays the sacrilegious hand on that organic law, and takes away from it baptism, and tells us this is not a condition upon which pardon is to be given to man, I want to know if he has not committed the same sacrilege, and trampled under his feet the same organic law that I would have overthrown in rejecting faith? But, it is sometimes asked, does the Savior say: He that believeth not and is not baptized shall be damned? No, sir. And if he had said it, it would have degraded him in the presence of mortal man forever. Why, sir, the unbeliever, though he were baptized ten thousand times, could not have his sins washed away. My friend knows this; and I confess that I never hear this declaration fall from the lips of man, that my cheek does not burn with the blush of shame for him who makes it. He that believeth not and is not baptized, shall be damned. He will be damned if he believe not, as certain as he shall stand in the judgment.

My second argument is based on Acts ii: 38: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Spirit."

Now, it is to be presumed that the apostles of Christ, inspired by the Spirit of God, knew what the Savior meant in this commission. He sent them out under this commission, but said to them, "Tarry in Jerusalem until you are endowed with power from on high;" until the Spirit has descended upon you. Peter preached Jesus the Christ—the people heard, believed, and cried out, "Men and brethren, what shall we do?" Now, if the theory of my friend is correct, these men were justified the moment they believed. Then, why did they cry out, "What shall we do?" If a man is justified by faith alone, the moment he believes he is pardoned. But, after the people believed, Peter said unto them, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Spirit." Thus we have his answer, in the very language of our proposition to-day, and in the language of my friend since this discussion began. On yesterday, he said that these Pentecostians, having apostatized from the faith, and rejected the Savior, now, "by being baptized, received remission of sins in his name." He has, then, already acknowledged every thing we claim in this proposition, to-wit: that baptism is for the remission of sins. But my friend may tell you to-day that the preposition *eis* does not always mean *for*;

true, but we affirm, most unequivocally, that it does mean "for," in the sense of "in order to," in this passage, and it can not mean any thing else. I want him to tell us what it does mean, if it does not mean that. Dr. Hackett, one of the most eminent scholars in this country or age, renders it *in order to*, and Dr. Lynd, formerly of Georgetown College, renders it in the same way. We venture to predict that my friend will want to go to translating again this morning. He is one of the most constant and earnest translators I have met with for a long time, yet he is thoroughly opposed to translation. We are willing to accept King James's translation, and believe it exactly right in this case; but he shall not say, as he usually does, that *eis* has a half dozen definitions. I intend to have Dr. Fitch on the passage. If he intends to translate, let him say just what it means, and nothing more.

That the humblest person may understand this passage, I want to bring out its meaning by a simple transposition of its members. Suppose we drop the expression baptize; we have then simply "Repent *eis* (for) the remission of sins." What does it mean now? Will my friend say, Repent—"eis"—because your sins are remitted? He will say it simply means "Repent in order to the remission of sins." Does the presence or absence of the word baptize change the sense of the particle? Or does he, when he reads this passage, just pick up "baptize," and hold it until he reads the sentence, and then put it back? This is, truly, a convenient way of disposing of the passage. If "eis" does not mean "for," as he said it did yesterday, I insist that he shall tell us what it does mean to-day.

My third argument is based on the baptism of Paul—Acts xxii: 16: "Arise, and be baptized, and wash away your sins, calling on the name of the Lord."

The circumstances of Paul's conversion are these: He was on his way from Jerusalem to Damascus, and when he came near the city, the Lord himself appeared and said, "I am Jesus whom thou persecutest;" and Paul replied, "Lord, what wilt thou have me to do?" Without a moment's hesitation, he believed what the Savior said. What did the Savior reply? "Go into Damascus, and there it shall be told you what you must do." Now, my friend would have you believe that Paul's sins were forgiven the moment he believed. But, after he had been a believing penitent for three days in Damascus, Ananias said, "Arise, and be baptized, and wash away your sins, calling on the name of the Lord." What superlative nonsense and folly, if Paul's sins had been remitted, for Ananias to have said, "Arise, and be baptized, and wash away your sins." If his sins were all cleansed, why tell him to arise and wash them away?

In what sense are we to understand the expression, "wash away your sins"? Simply in the sense of separation from sin. It is equivalent to the expression of Peter: "Repent, and be baptized for the remission of your sins." When a man goes down into the

water, he obeys the last condition of salvation, and Christ, therefore, remits all his sins. Paul believed when the Savior spoke to him upon the highway; and when he had repented, with prayer and fasting, for three days and nights, he was commanded to arise, and be baptized, and wash away his sins; and now, having complied with all the conditions of the organic law, his sins were remitted. In this sense, then, the sins of the great Apostle were washed away when he was baptized.

My fourth argument is found in the following class of Scriptures: "For as many of you as have been baptized into Christ have put on Christ."—Galatians iii: 27. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?"—Romans vi: 3. "Baptizing them into the name of Father, Son, and Holy Spirit."—Matthew xxviii: 19.

I have read "into the name," in perfect harmony with the original, and in accordance with the rendering of Dr. Stewart, the great Pedobaptist scholar; and in harmony with what Dr. Lynd tells us is the voice of the great majority of scholars on earth. He says, in his little tract on baptism, which I hold in my hand:

"The formula of baptism, as now admitted by scholars, is '*into* the name of the Father, and the Son, and the Holy Spirit,' and not, as in our common version, '*in* the name.' This translation implies no more than the administration of baptism by the authority of the Trinity. A revision of this passage will settle the question, Who are the proper subjects of baptism? The formula '*into* the name,' is a declaration that the person baptized openly, formally, and voluntarily submits himself to the Father, Son, and Holy Spirit; takes Christ for his Lord, and solemnly binds himself to be governed by his laws."

Mr. Stewart, in his letter to Dr. Fishback, of Lexington, rendered this passage "*into*," as I have rendered it. (See Campbell and Rice, p. 500.)

Now, then, upon these passages: "For as many of you as have been baptized into Christ have put on Christ." My friend will not claim that a man is pardoned until he has come into Christ, nor until he puts on the righteousness of Christ; "for," says the Apostle, "as many of you as have been baptized into Christ have put on Christ." We can not believe into Christ, nor put him on by faith only. Again: we can not have remission of our sins except in the blood of the Lord Jesus. The Apostle says, "We are buried into his death by baptism." Then we can not come to his blood until, through baptism, we come into the death of our blessed Redeemer.

Again: No man has remission of sins until he comes into relation with the Father, Son, and Holy Spirit; until he bows to their authority, and swears allegiance to them; until he takes upon himself every obligation imposed by obedience to the Gospel. He is

baptized, then, into the name of the Father, Son, and Holy Spirit, and thus assumes these relations.

My fifth argument is founded upon the anointing and consecration of the priesthood. The anointing and consecration of the Jewish priesthood, was typical of the anointing and consecration of the Christian priesthood. The whole tabernacle service was but a type of the Christian Church. Under that economy, the anointing and consecration to the priestly office was after this manner: The priest was first brought to the door of the tabernacle; his *body* was then washed in the waters of the laver; in the second place, the robes of office were placed upon him; in the third place, he was anointed with oil poured upon his head; and then, in the fourth place, the blood of atonement was sprinkled upon him. [This is described in Leviticus viii, which we have not now time to read.] Just so, when the Son of God came to John, his body was washed in the Jordan. He put on no robes of righteousness, for he was already righteous; then he was anointed with the descending Spirit of God. He had no sprinkling of blood upon him, for there was no necessity for it in the case of the Lord Jesus Christ. But Christ was a royal priest, after the order of Melchisedec; even so we are all royal priests, the Apostle tells us. Like our great High Priest, then, we come first to the Savior by baptism, wherein our bodies are washed in pure water, and wherein we put on Christ. "For as many of you as have been baptized into Christ have put on Christ."—Gal. iii: 25. He then is our robe of righteousness, and in baptism we put him on. Again: having our bodies washed in the laver of baptism, we receive the anointing of the Spirit. "Repent, and be baptized for the remission of sins; and ye shall receive the gift of the Holy Spirit."—Acts ii: 38. Finally, in baptism we come into his death. We "were baptized into his death" (Romans vi: 3); and thus come to the blood of sprinkling that speaketh better things than that of Abel. Not until we come to baptism, then, do we put on our righteousness, or have our hearts sprinkled from an evil conscience by the blood of Christ, or receive the Holy Spirit, anointing us with all the graces of the Christian life. Hence says Paul: "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."—Hebrews x: 22.

Now, will Mr. Fitch claim that our sins are remitted before this takes place? The thought is superlatively ridiculous and absurd.

I venture the assertion, that even my friend can not, to save his life, show that he is a priest. He does not know, and he can not show, that he himself has ever been consecrated to the priestly office. Can he show that he has been buried with Christ into his death? Can he say, in the full assurance of faith, that his heart has been sprinkled from an evil conscience, and *his body washed in pure water*? No, sir. He dare not do it. He knows he has never had his



body thus washed. More than that, there is not a man in this house who can know he is a priest unto God, if sprinkled in infancy. I will not question my friend's devotion, but I simply come to the word of God, and ask him if he has had his body washed in cleansing water? Moreover, has he any assurance that he can put on Christ until he is baptized into Christ? He can not show it by a "Thus saith the Lord," and I defy him to do it on this occasion.

My sixth argument is found in Peter iii: 21: "The like figure whereunto baptism doth also now save us; not the putting away of the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ."

In some sense, then, baptism saves us, for the passage simply affirms that it does. In what sense can baptism be said to save us? We have already seen that it is a condition of the remission of sins. In this sense, then, it saves us; without it we are not saved, with it saved. This is simply conclusive.

The Apostle draws a comparison between type and antitype, and makes the waters of the flood, by which Noah and his family were saved, the type of baptism. He that is saved must pass through the waters of baptism, as Noah through the waters of the flood. It saves us in the sense simply of remission of sins. It is to be construed in the same sense of the expression, "Arise, and be baptized, and wash away your sins." Also of that upon Pentecost, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Spirit." Again, "Except a man be born of water and of the Spirit, he can not enter the kingdom of God." In the sense of these passages, baptism saves us, not in putting away the filth of the flesh, but in the answer of a good conscience toward God. When has a man the answer of a good conscience? When can you sleep quietly and at ease under your own vine and fig-tree? When you know you have been obedient to the law of the land, and the terrors of that law do not hang over you. So, when you know that you have obeyed the commandment of the living God, you have a good conscience, and are at peace. Baptism, then, is necessary to the answer of a good conscience, and he that does it as an act of obedience to the command of God, shall be saved; but in disobedience to this command, no man can be saved. He that deliberately refuses to obey in one point, is guilty of the sin that would rest upon him, had he disobeyed the whole law.

But again. My seventh argument is based on John iii: 5: "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." Now, my dear friends, the language before us is plain and simple. My friend may try to escape its force, and say the kingdom of God and the Church are two things. If he does, I will prove, by his own creed, that they are synonymous. I will hold him strictly to his creed on this subject, and I will prove it by



that creed which he has taken a solemn vow to enforce in all its parts.

Now, "except a man be born of water and of the Spirit, he can not enter into the kingdom of God." Well, can a man be saved out of the kingdom of God, who is a rebel against the authority of that kingdom? Infants may who have never rebelled, but can a responsible man be saved out of it? The creed of my friend says he can not, for he quotes this very passage whenever he goes to baptize a man or an infant, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." Well, now, if a man can not be saved out of the kingdom of God, and he can not enter that kingdom until he is born of water—baptized—and of the Spirit, then, sir, he is lost, forever lost, without this regeneration. Baptism, then, must necessarily be a condition of entering the kingdom. If men can not come into the kingdom here without it, does the gentleman tell them that he is going to get them into the eternal kingdom without it? Will he show us his authority for this, how men are to leap over the kingdom of God on earth, and get into the kingdom of glory? The Savior expressly says, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." He says all that. Then, I most unequivocally affirm that except a man who has heard the Gospel, and believed, is baptized, he can not enter the kingdom of God. It is simply impossible. That man who has heard the Gospel, and believes the Gospel, and has acknowledged his faith in Christ, and yet has refused to obey this commandment, will be damned as certainly as he stands before the eternal bar of judgment. I do not intend, for a moment, to acknowledge any thing else. Our friend may introduce to-day what brother Sweeney calls the horrific argument, but my solemn conviction is, that the man who hears, and refuses to obey the Gospel, will be damned. I affirm nothing of the man who has never heard the Gospel, nor of the man who has heard the Gospel and believed, but has had no opportunity of being baptized—if such a thing can be conceived; but I do affirm, most unequivocally, and I want to stand in the presence of my fellow-citizens and affirm, that if you believe and refuse to be baptized, if Christ is honest, and that book is from him, you will be lost, as sure as you are here to-day. My friend will say that by this I will send all the Methodists and those who have not obeyed the Gospel to perdition. I shall do no such thing. I have been trying to convert them, for years past, to what I believe to be the truth, and if they deliberately and persistently refuse to obey that truth, I leave them in the hands of God. If they are lost, Christ will condemn them, because of their deliberate disobedience. It is not worth while to talk about these things one moment. If baptism is by the command of God—and we know it to be by his command—he who disobeys is lost forever. I know my friend, and know that there is no better heart or clearer

head among all his brethren. I am not here to question his honesty or piety; but if he goes down to the grave in *deliberate disobedience*, he is lost, and forever lost!

My eighth and last argument is founded upon Titus iii: 5, and Ephesians v: 25, 26:

"He saved us by the washing of regeneration and renewing of the Holy Spirit."

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word."

"He saved us by the washing of regeneration and renewing of the Holy Spirit." "The washing of regeneration" is not equivalent to "the sanctification of the Spirit," for the Apostle adds, in the same passage, "renewing of the Holy Spirit." We are saved by the two—the renewing of the Spirit, and the washing of regeneration. Nor does the expression mean "regeneration" simply; it is the "washing of regeneration." Now, what is this? Water is the element necessary to washing. In the New Testament, water is only connected with "baptism," hence "the washing of regeneration" is baptism. It is nothing else. Then we are saved by baptism and the *renewing* of the Holy Spirit. This is just what Christ said to Nicodemus: "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." In other words, a man must be baptized and born of the Spirit of God. Baptism is an element of the new birth. In this sense, the washing of regeneration, or the laver of regeneration, saves us. Can any thing be plainer than this? Can my friend stand up here to-day and say baptism does not save us? I am sometimes astonished at the way some men presume to handle the word of God. Men will stand up and profess to believe that word, and yet tell you plainly that its declarations are not true. God said it through his apostles, and the Savior said he would ratify in heaven what they said on earth. Yet men will boldly and defiantly tell you these Scriptures do not mean what they say. When Christ says: "Except a man be born of water and of the Spirit, he can not enter the kingdom of God,"—I believe it; and I believe every utterance of the Spirit in regard to this matter. I as firmly believe all Scriptures making faith a condition of salvation as he does, and if he will show us one which bases it "upon faith only," I will believe that.

He gave himself for the Church. In the second passage which we have quoted, he says: "Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word." I want to read what Wesley says upon this subject in his notes *in loco*: "*That he might sanctify it through the word*—the ordinary channel of all blessings; *having cleansed it from the guilt and power of sin, by the washing of water in baptism*, if with the 'outward and visible

sign' we receive the 'inward and spiritual grace.'" Besides, Wesley's rendering of the passage is clear: "That he might sanctify it (having cleansed it by the washing of water) through the word." The sanctification of the passage, then, is through the word. "Sanctify them through thy truth," says the Savior. The washing is baptism, Mr. Wesley says. Then again: "We are saved by the washing of water," in perfect harmony with what the Savior says: "Except a man be born of water and of the Spirit, he can not enter the kingdom of God." Now, I ask you to put these four passages together: "Repent, and be baptized for the remission of sins." "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." "He saved us by the washing of regeneration and renewing of the Holy Spirit." "Sanctified and cleansed the Church with the washing of water by the word." "Thus believing and repenting" answer to the "birth of the Spirit," "the renewing of the Holy Spirit," and "sanctification by the word;" baptism to the "birth of water," "washing of regeneration," and the washing of water;" and without both we can not be saved.

*(Time Expired.)*

## MR. FITCH'S FIRST REPLY, ON THE THIRD PROPOSITION.

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN:

I MOST heartily thank the brother for two things—I thank him, first, for the solicitude which he feels for my spiritual welfare and eternal salvation. I would suggest, however, that he would advance the interests of the cause which he is here to advocate more by argument than by exhortation, especially as his exhortations are lost upon me; for I feel that I am already converted. But, if he must exhort, I would advise him to direct his remarks to some of those hardened sinners who are at the rear of the congregation.

The other thing for which I thank him is, that he has pursued exactly the train of argument I desired him to pursue; and this will make my reply much more easy than it would have been had he dodged about as he did day before yesterday, when he was in the affirmative. The gentleman has shown considerable tact and adroitness in dodging and in evading the issue, as well as in covering up his retreat. He delights most to be on the negative side of the question. He likes to have me affirm, in order that he may deny. In the very outset, he called upon me to state what baptism was for; he asked what it could possibly be for, if not for the remission of sins. It would afford me much pleasure to accommodate the gentleman on any other occasion, but I certainly shall not accommodate him this morning.

It does not devolve upon me to show what baptism is for. I am willing to admit that it has its proper place and purpose—its proper work in the economy of salvation—but I am not here to show what it is for. He affirms that it is for the remission of past sins; and that I deny. He says it is as much a condition as faith, or as repentance; and he combines the three together as conditions of pardon. Faith is a condition, repentance is a condition, and baptism is a condition. I suppose, then, that faith carries a man one-third of the way, repentance another third of the way, and then baptism completes the work of salvation, and he comes out of the water a pardoned man. He appeals here to a canon of criticism presented by an eminent friend and co-laborer of his, Moses E. Lard, and calls upon me to deny its authority, if I dare. You heard that canon of criticism, which is to this effect, that, while salvation might depend upon more things than are mentioned, it can not depend upon less. Let us try this canon.

Jesus Christ says: "Except ye eat of the flesh of the Son of man,



and drink his blood, ye have no life in you." Is not the Lord's Supper here spoken of in connection with salvation? Why not include it, then, as well as baptism, and every thing else that is by any of the sacred writers associated with salvation? The brother told us, in his speech, that he intended to use "salvation" as synonymous with the remission of sins. Very well, let him do that. But he knows very well that "salvation" is an ambiguous term—that it has more than one meaning; that it sometimes refers to present pardon, and at other times it refers to final justification in heaven. If, then, he employs passages to prove that baptism is for the remission of sins, in which this term is used in different senses, does he not involve the question in difficulty and ambiguity?

Before this discussion commenced, this morning, my good brother Wiles came to brother Brooks, in my presence, and told him that he wanted him to settle this question forever, because he considered it one of the most important questions in the whole range of theology. I beg leave to differ with brother Wiles. It is hardly important enough to debate, because if baptism is for the remission of sins, are not sins remitted in other churches as well as in the Christian Church, so called? There might be some significance and importance in this question, if the other churches in the land refused to baptize men and women. But, if they baptize men and women, as a matter of course sins are remitted in all churches. This he is bound to admit, unless he considers it efficacious only when administered by one of his faith and order; and, if he desires to make such an affirmation, I am ready to deny it.

The only question that becomes at all important, then, is the question as to whether sprinkling or pouring water upon a proper subject is baptism. If baptism is for the remission of sins, surely my good brother, the President Moderator, realized the remission of his sins when he went down into the yielding wave and the liquid grave, as well as Mr. Brooks. I want him to bear in mind, that if baptism is for the remission of sins, then sins are remitted in all the churches in the land, because, I believe, they all practice baptism, except the Quakers. Our attention was called, by my opponent, to the latter clause of the commission: "He that believeth and is baptized, shall be saved; and he that believeth not, shall be damned." He told us that he intended to use the terms salvation and remission of sins as synonymous; but does not the term saved, in this connection, imply something more than the remission of past sins? I think it is evident to every one, that something more than the remission of past sins is here implied. Neither does it appear that the salvation of the text is dependent upon the mere act of baptism.

The passage does not apply to the question under discussion in the remotest degree. The meaning of it is this: that the man who continues to believe, who lives up to and fulfills the obligations



which he assumes in the act of baptism, shall finally be saved in heaven. But the brother affirms that baptism is a condition of pardon, or is in order to the remission of sins. Let us have the question stated fairly. He teaches that a man may believe and repent to-day; he may have all the faith it is possible for him to exercise; he may be as penitent as it is possible for him to be; but if he is not baptized until to-morrow, or next week, during all this time that intervenes between the exercise of faith, and the act of turning to God by repentance, and his baptism, he is a condemned and unpardoned sinner. That is the position taken by Alexander Campbell. He says: "Whatever the act of faith may be, it necessarily becomes the line of discrimination between the two states before described. On this side and on that mankind are in quite different states. On the one side, they are pardoned, justified, sanctified, reconciled, adopted, and saved. On the other, they are in a state of condemnation. This act is sometimes called immersion, regeneration, conversion; and, that this may appear obvious to all, we shall be at some pains to confirm and illustrate it."

So you see that, while the man is unbaptized—and immersion is the only baptism, according to his teaching—it matters not what may be his moral state—he is unpardoned, unsanctified, unregenerated, and has never been adopted into the family of God; but as soon as he crosses this line—as soon as he is immersed—his state, his nature, and every thing pertaining to him as a moral being is changed. Now, sir, we object to this theory, because Christ taught emphatically that whosoever believeth on Jesus as the Christ is born of God. I will read 1 John v: 1: "Whosoever believeth that Jesus is the Christ is born of God." Again, John i: 12, 13: "But as many as received him, to them gave he power to become the sons of God; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Elder Moses E. Lard, in his review of "Campbellism Examined," page 100, section 9, says "That belief in Christ and being born of God are identical." The question now to be decided is whether one who is born of God is pardoned. Elder Moses E. Lard, the author of the canon of criticism which Mr. B. presented in his speech, says that belief in Christ and being born of God are identical. If, then, we can show that one who is born of God is pardoned, his proposition is untrue. Christ says: "He that believeth on him"—that is, on the Son—"is not condemned," and "He that believeth on the Son hath everlasting life." When a man believes on the Son, he is born of God, and is not condemned. Is a man who is not condemned pardoned? Most certainly! Will brother Brooks affirm that a man may be born of God; uncondemned, and yet be unpardoned? I think not. The guilty are always condemned until pardoned. If the believer in Christ is not condemned, he must be pardoned. Pardon is the reversal of the condemnatory sentence of the law. It

is not something that takes place in the heart of man, but an act that takes place in the mind of God—a legal enactment by which his sins are remitted, and the condemnatory sentence of the law reversed through Jesus Christ. We think that we have proven that a man may be pardoned before baptism. No minister will baptize an adult until he believes; and when he believes, he is born of God, and is not condemned. The guilty are always under condemnation until pardoned. If he that believeth on Christ is not condemned, he must be pardoned. According to the teaching of Elder Moses E. Lard, an unbaptized man may be pardoned. Robert Graham, a minister of the "Christian Church," in a sermon on Regeneration, found in "The Living Pulpit," remarks on John i: 13 "We become children by virtue of faith. By a birth of flesh, we wear the image of Adam; by a birth of Spirit, we wear the image of Christ. Our flesh is born of flesh; our spirit is born of Spirit. Being then begotten by God, and born into his kingdom of grace, we are his children, and Christ is our elder brother."

We object to the proposition that baptism is a condition of pardon, or is in order to the remission of sins, because both the Old and the New Testament Scriptures promise remission of sins upon the simple condition of faith in Jesus Christ. In Acts x: 43, Peter, who, some of our good friends say, had the keys of the kingdom, and opened it to both Jews and Gentiles, says: "To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins." The inspired Peter declares that all the prophets gave their testimony to this fact, that, through his name, whosoever believeth in him shall receive remission of sins. Which will you believe: Brother Brooks, or Peter, the inspired Apostle? Which understood the question the better? When, therefore, we preach justification, or pardon, upon the condition of faith, we preach what all the prophets preached, and what Peter preached when he disciplined the Gentiles. When did a prophet preach baptism, or any thing like it, for the remission of sins? I defy my opponent to find within the lids of the Old Testament a place in which it is said that a prophet ever preached baptism as a condition for the remission of sins. Peter says they all preached remission of sins through faith in His name. Peter was at that time preaching in the house of Cornelius. The occasion was remarkable. While he was preaching, he uttered the language we have quoted: "To him gave all the prophets witness that, through his name, whosoever believeth in him shall receive the remission of sins:" and, while he spoke these words, the Holy Ghost fell upon them. God Almighty demonstrated the truth of the doctrine which the prophets had before preached, and which Peter then preached. They believed in Christ, they received the gift of the Holy Ghost, and yet, according to the teaching of the brother, they were unpardoned. The Holy Ghost fell upon all them that heard the word.

Moses E. Lard, in his review of "Campbellism Examined," p. 118, uses this language: "That the Spirit can not enter into the unconverted."

If Moses E. Lard is correct, these persons at the house of Cornelius were converted. He says that the Spirit can not enter into the unconverted man. Then they were converted, according to Elder Lard, when they received the Holy Ghost. If so, the question to be decided is, whether a converted man is pardoned or unpardoned. We will let Peter decide that, for we want this question decided by the word of God. In Acts iii: 19, Peter says: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

Then when a man is converted, his sins are blotted out, and when his sins are blotted out, they are remitted. Then, Mr. Lard being judge, the assembly in the house of Cornelius were converted and pardoned when they received the gift of the Holy Ghost, and yet, both he and my good brother Brooks will take the position that the Spirit of God has nothing to do with the conversion of the sinner, and only dwells in the converted man. The persons at the house of Cornelius received the Holy Spirit before they were baptized. I know how the gentleman will undertake to answer this argument. I have seen it attempted by several of his brethren. He will say that the Spirit was given in its miraculous powers. I call upon him to show, in the word of God, where the Holy Spirit was ever given to an unconverted man. Is it not unreasonable to suppose that God would give the Holy Spirit, in its miraculous workings and powers, to a sinner, without its sanctifying and comforting influences? If he should take that position to-day, I would ask him how we are to distinguish between the miracles wrought by men of God through the power and agency of the Holy Spirit, and those wrought by wicked men to whom God has given his Spirit? When a man comes along exhibiting the miraculous powers of the Holy Ghost, if God gives the Holy Spirit, in its miracle-working powers, to the unconverted man, we can not tell whether he is a converted man or whether he is a sinner. How then shall we receive his testimony? The idea is contrary to the spirit and genius of the Gospel. When conversion takes place, then sins are blotted out, and when sins are blotted out, they are certainly remitted. Peter, giving an account of this transaction, Acts xv: 8, 9, says: "And God, which knoweth the hearts, bear them witness, giving them the Holy Spirit, even as he did unto us: and put no difference between us and them, purifying their hearts by faith."

"Bear them witness" of what? Of the fact that they believed in Christ and were accepted of God, "for the Spirit itself beareth witness with our spirit, that we are the children of God." God gave them the Holy Ghost to purify their hearts, and witness

to them that they were his children. Then Peter asks, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" How then could baptism have been a condition of their pardon? Peter affirms that God put no difference between those converted at the house of Cornelius and those converted on the day of Pentecost. How could baptism have been a condition of pardon in the case of the latter, when it was not in the case of the former? If those whom Peter addressed on the day of Pentecost did not, and could not, receive the remission of sins until they were baptized, then there was a difference made between them and the converts at the house of Cornelius. Let this transaction at the house of Cornelius explain what occurred on the day of Pentecost.

Now, my dear friends, do you all know that Mr. Brooks comes here and preaches to you a doctrine that is not taught in the New Testament, unless in this one passage in the Second of Acts, and this is susceptible of another interpretation? Do you know that his theory is based upon one little Greek word that is translated in the New Testament probably by a score of terms? It is translated into, to, as far as, to the extent of, until, against, before, in the place of, in order to, for, with a view to, for the use or service of, with reference to, etc. He bases the theory of baptism, as a condition of pardon, upon the little Greek word "*eis*," which is so variously translated. I defy him to find the expression "baptized for the remission of sins" in another place in the New Testament. I defy him or any of his brethren here with him, to show when an apostle ever required a Gentile to be baptized before his sins were remitted. They can not do it. There is not such another case as this in the New Testament—not one.

My brother contends, that, as used here, it means "in order to the remission of sins." We say a man was hung "for stealing." Is not that correct language? Do we, therefore, mean that he was hung *in order to steal*? I say, a man was imprisoned "for debt." Do I not in this case, also, speak correctly? But does it follow that the man was imprisoned that he might *get into* debt? I say, further, that a man was hung for murder. Does this expression imply that the man was hung *in order to* commit murder? Then what an ambiguous expression "baptized for the remission of sins" is!

I will also call upon the brother to explain another passage, where it is said, I baptize you "*eis*" repentance. In our translation it is unto repentance. But the preposition is the same in both cases. If, in the first place, it means *in order to* the remission of sins, in the other place it must mean *in order to* repentance. Did John baptize those who came to him, in order that they might repent? He baptized them upon a profession of repentance. Those upon the day of Pentecost were baptized upon a profession, or into a profession, of faith in Christ, and repentance for the remission of sins.



But I wish to examine this case because it is an unusual one, there not being such another in the New Testament. To whom was Peter preaching on that occasion? To a vast multitude, most of them Jews, not all resident Jews, but many of them living in foreign cities and countries. Peter charged home upon them the murder or the crucifixion of Jesus Christ. He told them that they had murdered the Son of God. He demonstrated to them, in that remarkable sermon, that Jesus Christ was no less a personage than the Son of God. When they heard that, they were alarmed, and pricked in their hearts. Their state of alarm and uneasiness is not to be wondered at. If you and I had been present at his crucifixion, and had joined in with the rabble who cried "His blood be upon us!" our fears would have been excited, and our consciences alarmed, when convinced that he was the Son of God. When the Jews exclaimed, "Men and brethren, what shall we do?" as they had publicly rejected Jesus as the Christ, they were now required to publicly accept him; and Peter responds: "Repent, and be baptized in the name of Jesus for the remission of sins;" but does he mean that baptism is in order to the remission of sins? Is not the baptism here made a test of the soundness of their repentance and of their faith? I tell you that there is here a demonstration and an exhibition of *that faith that justifies*.

The fact of being baptized into the name of a man who had a few days before been executed as a malefactor, as a traitor, as a blasphemer, as one attempting to supplant the religion of the Fathers, the religion of the Bible, the religion of God, is an evidence of the strongest faith in the validity of his claim. The brother talks sometimes about taking up the cross in baptism. What is taking up the cross in baptism now, compared with this transaction? Why, my friends, the lives of these men were imperiled, their fortunes were endangered. The Jewish Sanhedrim, and the ecclesiastical authorities of the Church, were all against them. We find immediately that fear came upon every soul of them. They sold their property to prevent its being confiscated, and had all things in common, and were scattered in different directions. The very act of their receiving baptism in the name of Jesus exhibited the profound faith they had in him as the Christ; the faith that justified and secured the pardon of their sins, for Peter says: "God purified their hearts by faith." If Peter taught, on this occasion, that baptism is a condition of pardon, did he teach it subsequently? Did he ever require any one, on any subsequent occasion, to be baptized before he received the remission of his sins? I would like for the good brother to show where *such a sermon* was ever again preached by Peter. No, sir; he did not teach that baptism is in order to pardon at Pentecost.

In the next place, your attention is called to the baptism of Paul and his conversions. I want you to remember that Paul was the apostle of the Gentiles. He himself says, that he was set for the defense



of the truth. We will see what was the character of his conversion ; it is recorded in Acts ix : 17, 18 : "And Ananias went his way, and entered into the house ; and putting his hands on him, said, ' Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost,' and immediately there fell from his eyes as it had been scales ; and he received sight forthwith, and arose and was baptized." That is the first account given of it. Now the promise was that he should receive sight and the gift of the Holy Ghost. It is recorded that he received his sight, and it is most reasonable to suppose that he received the Holy Ghost at the same time, because both were contained in the same promise. According to what we have already proven—Elder Moses E. Lard being judge—Paul was converted before he was baptized. Paul, in giving an account of this transaction, uses the following language, as addressed to him by Ananias : "And now, why tarriest thou ? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." I will here apply a canon of criticism presented by a great and learned man, one who, I think, excels Elder Moses E. Lard—I mean Alexander Campbell. He says a present participle following an imperative verb indicates how the thing commanded is to be done ; as, for instance "cleanse the house sweeping it," "wash away thy sins, calling on the name of the Lord." We will also read what Mr. C. says with reference to Paul's conversion : "The water of baptism, then, formally washes away our sins. The blood of Christ really washes away our sins. Paul's sins were really pardoned when he believed, yet he had no solemn pledge of the fact, no formal acquittal, no formal purgation of his sins, until he washed them away in the water of baptism." Mr. Campbell is right in this place. Baptism either literally washes away sins, or it does it emblematically. Will the gentleman take the position that it washes sins away literally ? The idea is such an absurdity, that I do not think that he has the boldness to affirm it. If it only washes away sins emblematically, why may it not be performed after pardon as well as before pardon ? If baptism washes away sins emblematically only, that is the way in which Paul's sins were washed away. We agree with Mr. C. when he affirms that his sins were really pardoned when he believed, when he received his sight, and the gift of the Holy Ghost. I will next call your attention to the commission which was given to Saint Paul by Jesus Christ : "But rise, and stand upon thy feet ; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee ; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may re-

ceive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."—Acts xxvi: 16–18.

If God has but one system of pardon, then Paul, as the Apostle of the Gentiles, would preach the same doctrine to them that was preached to him; but does his commission contain the doctrine of baptism for the remission of sins? He was sent to the Gentiles to "open their eyes, and to turn them from darkness to light, and from the power of Satan unto God." How was this to be done? By baptism? No; but by faith in Christ; for they were to receive forgiveness of sins, and inheritance among them which are sanctified by faith in Jesus Christ. How did he preach? Did he preach baptism for the remission of sins? Did he preach justification by faith, or by baptism? Read the first six chapters of Romans, in which you will find an elaborate argument proving that justification is by faith without the deeds of the law. Read all his epistles, which make nearly one-fourth of the New Testament, and you will find the term baptize, used but once. Is it not remarkable that the man whom Christ commissioned and sent out to convert the Gentile world, should write thirteen epistles, nearly one-fourth of the New Testament, and use the word baptize but once? How does he then use it? "Christ sent me not to baptize, but to preach the Gospel."

This is very singular. This man, appointed for the defense of the truth, commissioned to preach the Gospel in its purity to the Gentiles, the author of one-fourth of the New Testament, uses the term baptize but once, and then he thanks God that Christ did not send him to baptize, but to preach the Gospel. According to the theory of Mr. B., baptism is a part of the Gospel, and no man can preach the entire Gospel without preaching baptism; and yet he thanked God that he was not sent to baptize. This shows that baptism, instead of being an essential element of the Gospel, is merely an incidental. When did one of my Christian brethren ever say, "I thank God that he sent me not to baptize?" They do not practice what they believe. Mr. Campbell taught that it was necessary to believe that baptism is for the remission of sins in order to its efficacy; but when a member from another church joins Mr. B.'s church he does not rebaptize him if he has been immersed, when, according to the teaching of Mr. C., he is unpardoned.

Mr. Brooks received into his church a man who came from the Baptist church, not long since; but that man professed to be pardoned before he was baptized, and did not believe when he was baptized, that baptism is for the remission of sins. Then, as a Baptist, he was pardoned; but, as a Reformer, if Mr. C.'s teaching be correct, he is unpardoned. We would ask, Where is the necessity for all this ado about baptism for the remission of sins, when all the churches in the land baptize? Where is the necessity for the existence of the so-called "Christian Church," that calls so loudly for a union upon the basis of the Bible? The union which they propose

must be upon such terms as they themselves dictate. If Saint Paul was pardoned upon the condition of baptism, he did not preach the same kind of gospel to the Gentiles as that by which he was saved, for he preached justification by faith; and he wrote five or six chapters in his "Epistle to the Romans," and two or three in his "Epistle to the Galatians," to prove that justification is by faith, without the deeds of the law; for, if a man is justified by works, he hath whereof to boast. Baptism is a work, because physical action is required in its performance. Repentance and faith are not works, for they do not require physical action. If we are justified by faith, without works, then baptism is not a condition of pardon. What was Paul's manner of preaching to the Philippian jailer? When the jail was shaken to its foundation, and the doors were thrown open, the affrighted jailer, believing that his prisoners had escaped, and knowing the punishment that awaited him, was about to perpetrate self-destruction, when Paul cried, with a loud voice, "Do thyself no harm; for we are all here! Then he called for a light, and sprang in, and came, trembling, and fell down before Paul and Silas, and brought them out, and said: 'Sirs, what must I do to be saved?'" Did Paul answer and say, "Be baptized, and wash away thy sins?" Did he say "Be baptized for the remission of sins?" Did Peter or Paul, or any other Apostle, ever enjoin baptism upon a Gentile, in order to the remission of his sins? Paul said to the Philippian jailer: "Believe on the Lord Jesus Christ, and thou shalt be saved." That was according to his commission.

Again, Paul says: "Whosoever shall call upon the name of the Lord, shall be saved." He does not say, Whosoever shall call upon the name of the Lord when he has been baptized shall be saved.

I wish this congregation to come and hear me this afternoon, for I have many difficulties to present which are connected with this system. I intend to show that any system which unites moral exercises and physical acts is defective, and must necessarily fail, in some instances. I do not believe that God, in his infinite wisdom, ever originated such a scheme. Peter declares substantially the same doctrine at the house of Cornelius, and also on the day of Pentecost, that Paul taught, when he said "Whosoever shall call upon the name of the Lord, shall be saved." The Scriptures teach that justification is by faith, without the deeds of the law. Mr. B.'s prediction that I would have something to say about justification by faith was correct. Saint Paul teaches, in all his epistles, that we are justified by faith. Justification and remission of sins are equivalents: "And by him all that believe are justified from all things, from which he could not be justified by the law of Moses."—Acts xiii: 39. "To declare, I say, at this time, his righteousness, that he might be just, and the justifier of him that believeth in Jesus. Wherefore we conclude that a man is justified by faith, without the deeds of the law, seeing it is one God which shall justify the circumcision by faith, and the uncircumcision

through faith." I have not told you what place baptism and repentance fill in the work of salvation, for I am not here for that purpose; I am here simply to disprove the assumption that baptism is for the remission of sins. In Galatians iii: 8, 9, we read: "And the scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel to Abraham, saying, In thee shall all nations be blessed." This identifies the Gospel with the Abrahamic covenant. The faith by which we are justified is the act of the heart or soul, that passes through all those things which are symbolical, and takes hold upon Jesus Christ himself, the only and all-sufficient sacrifice for the sins of the world, and, through the merit of his atonement, realizes the efficacy of that blood that speaketh better things than the blood of Abel. My friend told us that only in the water of baptism do we meet the blood of Christ. I want him to prove it. His whole system professes to be based upon a "Thus saith the Lord." I want the scripture for this assertion. Faith is the receiving act; Christ is the propitiation for the sins of the world, and, through faith in him, we realize the forgiveness of our sins. In Galatians iii: 22-24, we find the following language: "But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterward be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." This is the distinctive feature of the Reformation inaugurated by Luther, and of Protestantism. That German monk, when in Rome, desiring to ease his burdened conscience, commenced ascending upon his bare knees, along with other devotees of Romish superstition, the stairway of Pilate. As he ascended, a voice, as from heaven, said unto him, "The just shall live by faith." He immediately arose from his knees, descended to the street, left Rome, returned home, and commenced preaching the glorious doctrine, "The just shall live by faith," and thus inaugurated the Reformation. The doctrine of justification by faith is the distinguishing feature between Protestantism and Romanism. My good brother frequently inveighs against Romanism, but he stands identified with the Romish Church in teaching that baptism is for the remission of sins. He is, in this regard, more a Romanist than a genuine Protestant. We further object to the theory of baptism for the remission of sins, because the Scriptures teach that we are saved by grace, and not by works. Works and grace are antipodals, and can not be blended; for Paul says: "For by grace are ye saved through faith; and if by grace, then it is no more of works; otherwise grace is no more grace: but if it be of works, then it is no more of grace; otherwise work is no more work."

*(Time expired.)*



## MR. BROOKS'S SECOND ADDRESS, ON THE THIRD PROPOSITION.

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN:

My friend spoke, this morning, just as we predicted he would. He made a feeble effort, in one or two cases, to refute the arguments we urged, but spent the rest of his time in trying to prove—what, do you think? Justification by faith. I will not be positive; but my conviction is, he did not use the expression “faith only” once. I do not remember to have heard it; and others who listened are of the same opinion. He labored hard, and quoted a number of passages to prove that we are justified by faith—to all of which I heartily agree.

I wish you to look for a moment at the position my friend occupied this morning. He boasted, last Monday, that he was on the negative, and that his business was to deny. He comes to-day to deny that baptism is for the remission of sins, and spends his hour in proving that men are justified by *faith*—a proposition I as fully indorse as he does. Now, did he allude to one passage of Scripture that contained the word “only”? He quoted various passages containing “faith.” Much of his speech, then, needs no attention from me. He refuses to tell what baptism is for. My friend, I know, is not, logically, compelled to do so; but I put this question to him as a man who desires this people to know the truth. I defy him to do it. He dare not do it. He knows full well that just so soon as he tells what baptism is for, he comes in conflict with his creed or Bible. That is the reason he will not answer the question.

The gentleman thought he had found an exception to the rule of interpretation I gave: “Whoso eateth my flesh and drinketh my blood hath eternal life.”—John vi: 54.

It is simply an affirmation, or proof of the canon, not an objection. In this passage, the eating of the flesh of Christ is made a condition of salvation to the Christian. I as firmly believe that as I believe any thing else. A Christian man, who fails to do that, will be lost. Now, the rule applied to the Christian is as true as when applied to the sinner. There are certain things that Christians must do, and, if they do them not, they are lost.

He said the subject for discussion to-day was hardly important enough to deserve attention at his hands. Sincerely I pity the conception of my friend on this subject. If it be true that baptism is for the remission of sins, he that deliberately refuses to be baptized, is forever lost; and yet the question is hardly worth considering!

And this, too, from the lips of a man who stands in the presence of his fellow-men to point them the way of life!

Again: He tells us that the salvation of the commission has reference to eternal life! Now, in one point of view, this gives more importance to baptism than we attach to it. It is to salvation from past sins that the passage alludes. My friend stands committed to the proposition, that the passage promises, not only salvation from past sins, but salvation in heaven. That is just as much as I want him to admit. Not only salvation from past sins, but salvation in heaven, is dependent, he tells us, on baptism. The greater always includes the less; and hence, by this admission, the gentleman yields the question in controversy.

The gentleman gravely asks the question, if baptism is for the remission of past sins, and the salvation in the commission is from past sins, what are we to do with those who sin after being baptized? I have a profound respect for my friend. I believe he is as competent to the work before him as any brother in his Conference; but I am astonished to hear this from his lips. Had I heard it from a schoolboy, I should not have been so much astonished. Does he not know the terms upon which a Christian is to be pardoned? And does he not know that the laws of pardon to the alien and to the Christian are distinct? Why not tell a man, who sins as a Christian, to believe again, to go back and repent of the same sins, and then be baptized again? Men repent once for sins past, and God pardons those sins. They are not required to repent again. Nor are they called upon to be baptized again for the remission of the same sins. The Apostle says: "If we confess our sins, Christ the Lord is faithful and just to forgive us our sins." The terms of pardon to the Christian are simply repentance, confession, and prayer. In the beginning of the third century, men could not see that baptism was for the remission of past sins only, and supposed it was for the remission of all sins; in order to avoid the supposed difficulty of my friend, they put it off until the last thing before death. Mr. Fitch is still amid the darkness of that epoch, and we leave him in his glory; but, really, my friends, the man who reads his Bible, and studies God's word, ought to know better than to ask such a question. He wants to know how the sinner is to be pardoned. The sinner must repent, believe, and be baptized. The Christian must confess his sins before God, and pray to be forgiven.

Again: "He that believeth on the Son hath everlasting life." My friend quoted many passages like this. I told him, in the beginning, I believed this passage as sincerely as he. In this Scripture, everlasting life is based upon the condition of faith mentioned in the passage. [And let me here call your attention to the fact that my friend did not deny the authority of the canon. He said I got it from brother Lard; but he did not question its correctness.] Faith is here named as a condition of salvation. Well, then, salvation

absolutely depends upon faith. But, in the very words of God, salvation is made to depend upon baptism. Mr. Fitch says salvation is dependent upon faith. Why? Because it is named as a condition. Baptism is named as a condition of salvation; therefore, according to Mr. Fitch, salvation is dependent on baptism. But I call your attention to Acts x: 43, which the gentleman quoted with great earnestness:

"To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision, which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we? And he commanded them to be baptized *in the name of the Lord*. Then prayed they him to tarry certain days."

The gentleman, before he gave us his account of the matter, read the forty-third verse: "To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins." He sought to make the impression that the passage taught that remission of sins depended on faith alone. Now, let us see:

"To him give all the prophets witness, that *through his name* whosoever believeth in him shall receive remission of sins." "*Through his name*," the prophet says. How is this to be done? The gentleman told us, the other day, when commenting upon the second of Acts, it was "by being baptized in his name." "*They received remission of sins by being baptized in his name*;" and yet he labored assiduously this morning to show that the second of Acts did not teach baptism for the remission of sins. This is a specimen of the logic with which my friend attempts to defend his position before this community. This, though, is the fault of Methodism, and not of Mr. Fitch. No living man can stand before the discrepancies of this contradictory system and help contradicting himself from one day to another. One day he says baptism is for the remission of sins, and the next day he says baptism is not for the remission of sins, even though it be in the name of Christ. It was through the name of Christ they received remission: "And he commanded them to be baptized in the name of the Lord." Why? Because it was in the name of Christ they were to receive remission of sins. But again: He said these persons were unquestionably converted before they were baptized. Well, I believe that. But he says that the terms "conversion" and "pardon" are synonymous. Pardon is the act which takes place in the mind of the Infinite One, but conversion is the work done in and through the man. Now, he says these persons received the Holy Spirit before they

were baptized, and, therefore, claims that they were pardoned before they were baptized. He takes the position that no man can receive the Holy Spirit until he is a converted man. The gentleman is unfortunate again. I am satisfied that if he would read his Bible a little more, and that little thing he calls his Discipline less, he would know better what the former contained. I wonder whether the gentleman has ever read of Saul, and his messengers who prophesied? Had not Saul the Spirit, notwithstanding all his folly and wickedness? Or has he ever read of the wicked prophet Balaam? and how the Spirit spoke through the very beast that he rode? Did he never hear of Caiaphas, and how, by the Spirit, he said, "Consider that it is expedient for us that one man should die for the people, and that the whole nation perish not," and yet, in a few hours thereafter, signed the death-warrant of the Son of God? Does the gentleman deny the miraculous presence of the Spirit in these cases? But how easy it is to prove a proposition when you disregard the truth revealed. Cornelius and his friends spoke with tongues. It was the miraculous power of the Spirit with which they were possessed, and they spoke just as Balaam's beast, and the prophets, and Saul, and Caiaphas spoke. I commend to him his Bible.

Once more: He says I deny that the Spirit of God has any thing to do with the conversion of the sinner. I want to be charitable to my friend, but this is a severe draft upon my benevolence. Surely, brother Fitch knew better than that. I am almost ready to say that he knew better, and that it was just a *lapsus linguæ*:

He tried, this morning, to make out two laws of conversion—one for the Gentile and one for the Jew, and yet quoted the passage: "He put no difference between them and us, purifying their hearts by faith." He quoted that to prove that there is a difference between them and us, and the very passage says, "He put no difference between them and us;" they were pardoned all alike. The passage, as it falls from his lips, declares his position false. Will the gentleman tell us from whose lips this new dogma came? Where have we an intimation that God gave a second law of pardon to the Gentile world? Was it for *this* occasion he asserted it?

The gentleman quoted a passage from Mr. Campbell's debate with McCalla. Now, I have only one remark to make upon this. I want to say to him, that when Mr. Campbell made use of that language, he was a Baptist, and upon this subject the Baptists are as much in the dark as Mr. Fitch. I am not here to defend Mr. Campbell, as a Baptist, or even as a Christian simply; that is not my business this evening.

He called your attention to First Corinthians. I desire to invite especial attention here. Surely, he was dreaming. He made Paul to say, "He thanked the Lord that God had not sent him to baptize." Paul never said any such thing since the world began. *He simply never said it.* My friend either did not know it, or he



meant to misrepresent him. The fact is, he does not read his Bible enough to know what it contains. Let us hear what Paul did say: "Now this I say, that every one of you says I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? or were you baptized in the name of Paul? *I thank God that I baptized none of you, but Crispus and Gaius.*" [I thank God; why?] "Lest any should say I had baptized in my own name." And yet my friend built an argument on this to demonstrate that Paul thought so little of baptism that he rejoiced and thanked God that he had not been sent to baptize. I tell you, my friends, the mist of Methodism, once drawn over a man's eyes, is like a nightmare, from which even God's holy word itself can not arouse. Why did Paul thank God that he had baptized but few in the city of Corinth? Lest they should say he baptized in his own name, and build up a party, and call themselves Paulites. Suppose the Lord had sent a commission to my brother not to baptize, like he says he gave to Paul, would he ever baptize? I do not much believe he would. I would like for him to answer that question specifically. If he would not, does he imagine that the great Apostle of the Gentiles would have transcended his commission? No. This was one part of Paul's work. And he rejoiced that he baptized none others in that city, only for the reason given. But my friend tells us the word baptized occurs but once in all of Paul's epistles. I am truly sorry for his knowledge of the word of God. Why, it occurs no less than three times in the passage he quoted. Oh, my soul! what infatuation is this! Was he dreaming this morning, or was he wild while talking to us? He had the Bible before him: why this reckless declaration? The word baptize and the word baptism occur in his epistles at least fourteen times. Now, do you notice the impression he would have made upon this audience? that Paul never baptized, indeed that he thought so little of it that he seldom mentioned baptism; and yet, not less than fourteen times does he speak of it; yea, even tells us that we are saved by the washing of regeneration. But enough of this.

He says we are justified by faith without the deeds of the law. In what sense are we justified by faith without the deeds of the law? No man can be justified in the sight of the law, abstractly considered. We can only be saved at last through the boundless mercy of the infinite God. But that mercy comes to sinners on conditions laid down by Christ himself. These are faith, repentance, and baptism. All the passages Mr. Fitch has read from Romans had reference to those who were trying to force the ceremonies of the Jewish law upon the Church—trying to make them obey that law—and he wanted to show the Romans that no man could be justified by the deeds of that law. Paul is teaching them that they can only be saved through faith in Christ. Do you suppose a man who

sincerely believes the Gospel would hesitate to obey God's commands? The thing is an absurdity.

Again: He calls our attention to Acts xvi, the case of the jailer. Paul said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." What a pity my friend did not read on a little further. He would have found that the jailer, in penitence, washed the stripes of the Apostle, and was baptized the same hour of the night. The jailer was not much like my friend. The logic of the gentleman is just this: Paul knew what was necessary to save a man, and he merely told the jailer to believe; therefore faith is the only condition of salvation. Ananias knew what was necessary to save a man, and simply told Paul to arise, and be baptized, and wash away his sins; therefore, baptism is the only condition of salvation. I leave these two cases, and the logic of each, with my distinguished friend.

He directed us to Romans x: 13: "For whosoever shall call upon the name of the Lord shall be saved."

My friend went to work to overturn the idea that we were justified by baptism, by showing that we were justified by calling on the name of the Lord. How is a man justified, or saved, by calling on the name of the Lord? Simply by speaking the name of God? Is that all? Or is it not by calling upon him with that spirit that will joyfully obey God in all that he commands? Let us hear the Savior himself: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth* the will of my Father which is in heaven."—Matthew vii. The will of God is that every believer shall be baptized. We believe those who refuse to be baptized may call on the name of the Lord forever, and they will never be saved. Will my friend deny that to be baptized is the will of the heavenly Father? Surely not.

But, again: Only in baptism we come to the blood of Christ. He was very much surprised at the thought that I had uttered this sentiment. No man comes into the blood of Christ until he comes into the death of Christ. Therefore, says Paul, "We are buried with him by baptism into death."

*(Time Expired.)*

## MR. FITCH'S SECOND REPLY, ON THE THIRD PROPOSITION.

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN:

I AM no longer at a loss to understand why it is that the brother has not been able to understand the doctrines of the Methodist Discipline, or the Bible, because he invariably fails to understand me. He told you that I said that baptism, or that the remission of sins, was a question that was hardly of sufficient importance to be debated. That is not exactly the way in which I stated the question.

I said *that baptism for the remission of sins* was a question hardly worthy to be debated, from the fact that all the churches in the land baptize. If, by preaching, we can get the people to believe the Gospel, and repent of their sins, as a matter of course, when they come to unite with the Church, they will be baptized, and if baptism is for the remission of sins, their sins will be remitted; so there is no necessity for controversy between the churches with reference to this matter.

I wish again to explain the difference between me and the brother. He contends that a believing penitent must actually be baptized before he is pardoned, while I contend that when a man believes on Jesus with all his heart, he is pardoned. I believe this, because Christ taught that "Whosoever believeth on the Lord Jesus Christ, shall be saved." It may here be necessary for me to make a remark to this effect: that no man ever exercises the faith that saves without having repentance. The two are inseparably connected, and you never find one without the other—never. But you may find faith and repentance without baptism. He joins these all together as conditions of pardon—faith, repentance, and baptism—and yet he is not able to find all these things in the New Testament joined together in the same passage. Is not that remarkable, that God Almighty would give a law of pardon, and give one part of it here, and another part there; one condition here, and another condition yonder? If all these are really conditions, it does seem to me that they would have been all connected together. Yet we can not find a passage that has them all together. The brother can not find a "Thus saith the Lord," for making faith, repentance, and baptism the conditions of pardon.

This morning the brother, in his speech, said he wanted to know whether I believed a man could be saved who refused to obey the Gospel. Of course I do not. Neither does any other intelligent Christian believe that a man who persistently refuses to obey the

Gospel can be saved. Who ever conceived such an idea? Who ever advanced such a doctrine? I thank my good brother for being charitable enough to admit that some of us Methodists, those who are honest, may possibly be saved, notwithstanding the fact that we have never complied with the condition which he thinks so necessary. Like his eminent friend and brother, Mr. Campbell, I suppose he hands us over to the mercies of God, along with heathens, idiots, and infants. He called your attention to John iii: 5: "Except a man be born of water, and of the Spirit, he can not enter into the kingdom of God," and complained of the "Methodist Discipline," because, in some of its old editions, this passage reads, "except any one," instead of "except a man." I call upon him to show the word "anthropos," in the original. I have no doubt but that he thought he had found a difficulty that I could neither explain nor remove. The difficulty is not in the Scripture, nor in the Discipline, but in his mind.

And I never saw any of his brethren that could understand that little book called the "Discipline of the Methodist Church." Elder Ben Franklin, in his debate with Mr. Merrill, in the city of Portsmouth, Ohio, continued to quote the reading of the old edition. Like my good brother, he thought it very objectionable. But, my friends, there is no difficulty here with us. We believe and teach that the kingdom of God is of a twofold character—visible and invisible. By the birth of the Spirit, we enter into Christ, according to the teaching of Saint Paul, when he says: "By one Spirit are ye all baptized into one body." By the birth, or baptism of water, we are introduced into the visible church. That explains the matter. Will my friend deny the twofold character of the kingdom of God? Will he affirm that the visible organization, into which water baptism introduces us, is all that is included in the term kingdom? If so, then there is nothing spiritual about it. If it has a spiritual character at all, that spiritual character must be different from that which is literal, into which literal water baptism introduces us. He next called our attention to 1 Peter iii: 21: "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ."

I was very much amused at the gentleman's criticism upon this passage. He told us that Noah's salvation by water, of which the Apostle is here writing, is the type of our salvation by baptism; that Noah's passage through the water, in the ark, was a type of which our baptism is the antitype. Is not that noteworthy? If that be the case, the brother ought to give up immersion.

Noah was never immersed. The water of baptism, in his case, came down from heaven—was poured down upon him; and if this transaction is a type of our baptism, then he *must* give up immersion, and adopt our Methodist mode of pouring. But that is not the meaning



of the Apostle. As Noah's salvation by water is the type of our salvation, by the resurrection of Christ, so baptism is a type of our salvation. It is a figurative salvation. I have no doubt that he thought I would deny the teaching of this passage. I admit every word of it. The Apostle says we are saved by baptism, and brings up the case of Noah to illustrate it. How was Noah saved by water? In the sense of being pardoned? Not at all. Why, he preached righteousness for one hundred and twenty years previous to that time. You will remember it is the remission of sins by baptism that we are debating. Noah was not saved by water, in the sense of pardon, for he had been a preacher of righteousness one hundred and twenty years; and is it not unreasonable to suppose that he was unpardoned during all this time? If his salvation by water is a type of our salvation by baptism, then we are not saved by baptism, in the sense of pardon, for water did not save Noah, in that sense. Water baptism does not save us from our sins. Noah was not saved from immediate death by water, for this was effected by the ark; so baptism does not save us from physical death. In what sense did water save Noah? When we have ascertained that fact, we may know how, or in what sense, "baptism doth now save us." By water he was saved from that ungodly people, in the sense and fact of being separated from them; so our baptism saves us, in the sense of separating us from the world, and bringing us into covenant with God. It separates and distinguishes us from the ungodly world. By receiving baptism, we obey that command of God which says, "Come out from among them, and be ye separate, saith the Lord." Water baptism is the figure of our salvation, by the resurrection of Jesus Christ. The Apostle says that baptism is not the putting away of the filth of the flesh—is not the act by which the moral pollution of our nature is removed—but it is simply the answer of a good conscience. How is it the answer of a good conscience? God commands a man to be baptized, and it is his duty to obey God. When obedience is rendered in this case, the conscience approves the act; and this approval is the answer of the conscience. With reference to this matter, I have as clear an answer of conscience as any immersionist. Baptism does not save us, in the sense of putting away the filth of the flesh, nor in the sense of remitting our sins, but, simply as a figure, it represents our salvation by the resurrection of Jesus Christ.

The brother wanted to know, this morning, if a man who had simply been baptized by pouring or sprinkling, could say he had been washed. I desire to remind him, that in quoting these passages to prove that water baptism is for the remission of sins, if he takes the ground that baptism means to wash, he gives up his specific idea that it means to dip, and only to dip. This is a point, however, that we will contest to-morrow. If the washing of regeneration, which is expressed by a generic term, has reference to

baptism, then away goes his specific idea that *baptizo* never has but one meaning, is always a specific term. You will remember that, on one occasion, Christ washed the feet of his disciples, to teach them a lesson of humility. Peter, at first, refused to be washed; but, when he learned the import of the washing, he not only allowed his feet to be washed, but desired to have his whole body washed. Christ told him that in washing his feet he was clean every whit. It was a symbolical washing; and by the washing of the feet, the washing of the whole body was symbolized. So it is in baptism. Baptism is nothing but a symbolical washing, and a gill of water is just as emblematical as Lake Superior—is just as effective to produce an emblematic washing—is just as symbolical as all the water you could apply to a man from now until doomsday.

My friend next called your attention to Balaam and Saul, as examples of men who had received the miraculous gifts of the Holy Ghost without being pardoned. But has he proved that they were not pardoned? I will venture to say that Balaam was just about as good as Simon Magus. Simon Magus wanted to purchase the power of conferring the Holy Spirit by the laying on of hands, because he saw he could make it the source of much gain; and Balaam desired to curse Israel, in order to obtain the reward offered by Balak. My friend contends that Simon Magus was a pardoned man, but denies that Balaam was pardoned, when their cases are exactly alike. I want the Scripture proof of the fact, that Balaam and Saul were unpardoned when they had the prophetic spirit. I was detected in an error, which I willingly confess and correct. I said Paul thanked God, that Christ sent him not to baptize. I will read the exact language: "I thank God that I baptized none of you, but Crispus and Gaius." "For Christ sent me not to baptize, but to preach the Gospel."

I just confounded the two passages. He does affirm that "Christ sent him not to baptize," and he does thank God that he had only baptized a few persons. I reaffirm, that Paul uses the word baptize but once in his writings. I would like for my friend to show us where it is to be found again in any of his thirteen Epistles. I defy him to find it. It occurs but once, and in the following passage: "Christ sent me not to baptize, but to preach the Gospel." I will show the gentleman that I have read my Bible, and that I know what I am talking about. I repeat, St. Paul used the word baptize but once, and then he says: "Christ sent me not to baptize." My friend said that Paul quit baptizing in that place because some were saying that they were baptized unto Paul. I want to see the proof. Paul, on one occasion, wrote as follows: "Some indeed preach Christ even of envy and strife; some also of good will; the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds; but the other of love, knowing that I am set for the defense of the Gospel. What then? Notwithstanding every

way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and I will rejoice."

Paul was willing for men to preach Christ in any way, whether of envy, or strife, or of pretense, so he was preached. If baptism is a condition of pardon, it is just as important to baptize as it is to preach Christ; for no man can be saved without baptism, any more than he can be saved without Christ. If the brother's doctrine is true, then his charitable opinion about those who have never been immersed is not worth the ink required to write it. If his theory is true, baptism is just as essential in the economy of salvation as Christ himself. If Paul did not care how Christ was preached, whether of envy, or of strife, or of pretense, so he was preached—and could rejoice in the fact—is it not a little singular that he quit baptizing, because some one said he baptized in his own name? Is it not strange that he quit saving the people for such a reason as this? He, the great Apostle of the Gentiles, sent to dispel the darkness that enshrouded their minds, and to bring them to the light, liberty, and power of the kingdom of God, faltered in the great work, because some fellow accused him of baptizing in his own name!

Because I get up here, and oppose the dogma of exclusive immersion, will my brother cease to immerse? If I should accuse him of immersing in his own name—in the name of Elder John A. Brooks—would he be likely to give up his opinion and practice? No, sir. His zeal must be greater than that of Paul.

When my time expired this morning, I was showing that there are but two ways in which a man can be saved. He must either be saved by works, through legal obedience, or by grace, through faith. Works and grace can not be united, or combined, without impairing each other; for Paul says: "And if by grace, then it is no more of works; otherwise grace is no more grace; but if it be of works, then it is no more of grace; otherwise work is no more work." Is it not plain, from what we have just read, that we are either saved by works or by grace, and not by both co-working? We will hear Paul again, Rom. iv: 16: "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all."

The Apostle assigns two reasons why the plan of salvation is arranged as we find it. He says: "It is of faith, that it might be by grace." He had before affirmed that "we are saved by grace," and now he adds, that, in order to be saved by grace, we must be saved by, or through, faith. Now, if baptism is a condition of our salvation, or pardon, then we are not saved by grace, for baptism is a work. But Paul says: "We are saved by grace through faith." Again he says: "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but be-

lieveth on Him that justifies the ungodly, his faith is counted for righteousness."

The second reason that the Apostle assigns for faith being made the condition of pardon is "to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all." Let us try this system of salvation by grace through faith, in contrast with a work-system, and see which is the better adapted to secure pardon to all the seed under any and all circumstances. Suppose that faith, repentance, and baptism were the conditions of pardon, or the remission of sins. Here is a man traveling through an uninhabited region of country. As he is passing through a forest, a limb is dislodged from a tree, and falls upon him, and crushes his body in such a manner that he is unable to proceed on his journey. The man becomes conscious of the fact that he is in the presence of death. There he lies, upon the threshold of the other world, a repentant sinner. He desires to be saved, but he remembers having read in the word of God, that faith, repentance, and baptism are the conditions of salvation. Can he be saved? Does the system, or the plan proposed by the brother, make the promise sure to him? There is no water there. There is no minister, or priest, or layman there to apply the water, even if it were at hand. And there, alone, that penitent and believing man, with a faith that reaches out and takes hold of Christ the Savior, goes down to hell, for the simple reason that God had devised a scheme of salvation that was defective. But faith being the condition, as long as consciousness remains, as long as the man has control of his reason, as long as the power of volition remains within him, he can lift the eye of faith to Calvary, and see the blood that was poured out for his redemption. The Holy Spirit is there to apply the blood, and he may be cleansed and saved. "Faith makes the promise sure to all the seed." I tell you, my Christian friends, that baptism is not a condition of pardon, and will not save a man under all circumstances.

How many, during the late fratricidal war, that swept over the land and desolated our homes, and clothed so many of our citizens in the habiliments of mourning—how many of our noble young men who had been trained by godly parents, went down to the jaws of death! According to our system, according to the doctrine of justification by faith in Jesus Christ, we may hope that many of them were saved. They died upon the field of battle, and Mr. B.'s system excludes every one of them, who was not baptized. This doctrine is contrary to the genius of our holy religion—contrary to the teachings of God's word. It fails to make the promise sure to all the seed. Faith is the only condition that can allow it to be by the grace of God, and that brings salvation to every man under all circumstances, and in all the varied conditions of life. Does not the Apostle



say : " If there had been a law which could have given life, *verily* righteousness should have been by (the) law?"

Baptism is just as much a work of law as circumcision, or the offering of a sacrifice ; just as much a work as the bringing of a goat or a bullock to the altar. One is just as much a legal performance as the other. Had it been possible, under the circumstances, to save man by the performance of physical acts—by legal obedience, then doubtless this would have been the way. But no law, which could have given life, was ever given. And besides, every perfect law requires perfect obedience, which man, in his depraved condition, is incapable of rendering. It was impossible for man to be saved by legal obedience, and the law was given for the express purpose of bringing him to Christ, that he might be saved by faith in him.

We object to the theory that baptism is for the remission of past sins, because it contradicts many plain, unequivocal passages of Scripture. It is said that " we are justified by faith ; " " faith is imputed to us for righteousness." It is nowhere recorded in the Bible that we are justified by baptism, or that our baptism is imputed to us for righteousness. My friend told us this morning, that baptism was equally a condition with faith. I suppose, then, it is equally a condition with repentance. Suppose, then, a man exercises faith, and goes no farther. Does God pardon him one-third ? Suppose, then, he adds to his faith repentance, or reformation ; having complied with two-thirds of the conditions, is he two-thirds pardoned and one-third unpardoned ? And if he dies unbaptized, what is his condition in the eternal world ? Is he two-thirds saved and one-third damned ? I can present scores of passages to prove that a man is justified by faith ; and when Paul affirms that we are justified by faith without the deeds of the law, he excludes every thing from being a condition of justification but faith. If my good brother will produce one passage that says that we are justified by baptism, or that baptism is imputed to us for righteousness, I will accept his theory.

(*Time Expired.*)

## MR. BROOKS'S THIRD ADDRESS, ON THE THIRD PROPOSITION.

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN:

BEFORE I proceed to review the speech which the gentleman has just made, I wish to finish the argument, as I have but one more speech to make.

My last argument, in favor of the proposition I affirm to-day, shall be drawn from the Discipline of my friend's Church, and from the teachings of the little book in my hand, called "DOCTRINAL TRACTS; *A collection of interesting tracts, explaining several important points of Scripture.*" They are printed by order of the General Conference. But I read first from the Discipline, page 151:

"Then the minister shall speak to the persons to be baptized on this wise: 'Well-beloved, who are come hither, desiring to receive holy baptism, *ye* have heard how the congregation hath prayed that our Lord Jesus Christ would vouchsafe to *receive you*, and *bless you*, to RELEASE YOU OF YOUR SINS, to give you the kingdom of heaven, and everlasting life.'"

We have here a candidate about to be baptized, and the preacher says: "Ye have heard how the congregation hath prayed that the Lord Jesus Christ would vouchsafe to *receive you*, to *release you from your sins.*" Now, what can this mean, upon *this occasion*, unless all this is to be accomplished through baptism? I boldly affirm that no mortal man can make any thing else out of this language. That is just exactly what it means. And again, the minister says: "O, merciful God, grant that the old Adam *in these persons* may be *so buried* that the new man may be raised up in *them.*"

This is one of the passages in the Discipline which has not yet been remodeled. It is in harmony with the word of God, as when it was first made it was intended to be. In that day, his church believed in immersion. Hence, they say, "God grant that the old Adam *in these persons* may be *so buried* [in immersion] that the new man may be *raised up* in them." Now, if this is not baptism for the remission of sins, I do not know what is. When they baptize, they pray "that the Lord Jesus Christ would vouchsafe to *receive you*, and *bless you*, to *release you of your sins*, to give you the kingdom of heaven, and everlasting life." Again: "Almighty, ever-living God, whose most dearly beloved Son, Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side, both water and blood, and gave commandment to his disciples that they should go teach all nations, and baptize them in the name of

the Father, and of the Son, and of the Holy Ghost, regard, we beseech thee, the supplications of thy congregation, and grant that the *persons* now to be baptized *may receive* the fullness of thy grace."

They have not received it yet. Have those who are pardoned and justified, not received the fullness of God's grace? Then what means this expression? But to be more explicit here, I will refer you to the "Doctrinal Tracts." Remember, this work, from which I now proceed to read, is published by order of the General Conference.

I read briefly from Wesley, page 246: "What are the benefits we receive by baptism? is the next point to be considered. And the first of these is, the *washing away the guilt of original sin, by the application of the merits of Christ's death*. That we are all born under the guilt of Adam's sin, and that all sin deserves eternal misery, was the unanimous sense of the ancient Church, as it is expressed in the Ninth Article of our own."

Again: "He gave himself for the Church, that he might sanctify and cleanse it with the washing of water by the word (Eph. v: 25, 26), namely, in *baptism*, the ordinary instrument of our justification."

My friend tells you the Bible nowhere says that we are justified by baptism, but the General Conference of the Methodist Church says we are thus justified. If the Bible does not say so, are you not a little astonished that his Conference should say so, and publish the declaration to the world? I am sorry for your Conference, sir, if you are right.

Again: "Agreeably to this, our Church prays, in the baptismal office, that the person to be baptized may be *washed* and sanctified by the Holy Ghost, and, being delivered from God's wrath, *receive remission of sins*, and enjoy the everlasting benediction of his heavenly washing;" and declares, in the rubric, at the end of the office: "It is certain, by God's word, that children, who are baptized, dying before they commit actual sin, are saved."

Here is the very language of our proposition. Now, I want you to remember that I am proving my positions by my friend, and not by those who believe with me. Again:

"By baptism, we are admitted into the Church, and consequently, made members of Christ, its head. The Jews were admitted into the Church by circumcision, so are the Christians by baptism. For 'as many as are baptized *into Christ*,' in his name, 'have' thereby '*put on Christ*' (Gal. iii: 27); *that is, are mystically united to Christ, and made one with him.*"

Once more: "By baptism, we, who were, 'by nature, children of wrath,' are *made the children of God*. And this *regeneration, which our Church, in so many places, ascribes to baptism*, is more than *barely being admitted into the Church*, though commonly connected therewith; being 'grafted into the body of Christ's Church, we are made the children of God by adoption and grace.' This is founded

on the plain words of our Lord: 'Except a man be born again of water and of the Spirit, he can not enter into the kingdom of God' (John iii: 5). *By water, then, as a means, the water of baptism, we are regenerated, or born again;* whence, it is also called by the Apostle, 'the washing of regeneration.' Our Church, therefore, ascribes no greater virtue to baptism than Christ himself hath done." Thus speaks Mr. Wesley and the General Conference. Yet my friend says *he* does not ascribe salvation to baptism at all, but the Conference and Wesley do. Once more:

"Baptism doth now save us, if we live answerable thereto; if we repent, believe, and obey the Gospel; supposing this, as it admits us into the church here, so into glory hereafter." This is where my friend got the idea that baptism admits us into the kingdom hereafter. But now we have a note added by the authority of the Conference, which reads: "That Mr. Wesley, as a clergyman of the Church of England, was originally a *high churchman*, in the fullest sense, is well known. When he wrote this treatise, in the year 1756, he seems still to have used some expressions, in relation to the doctrine of baptismal regeneration, which we at this day *should not prefer*. Some such, in the judgment of the reader, *may, perhaps*, be found under this second head. This last sentence, however, contains a guarded corrective. It explains also the sense in which *we believe* Mr. W. intended much of what goes before to be understood." The italics are mine.

The substance of the declaration of the General Conference is that they "should not *prefer* some of these expressions that Mr. Wesley used." "This last sentence, however, contains a guarded corrective. It explains also the *sense in which we believe* Mr. W. intended much of what goes before to be understood." Let us read this last sentence again:

"Baptism doth now save us, if we live answerable thereto; if we repent, believe, and obey the Gospel; supposing this, as it admits us into the church here, so into glory hereafter."

That is just exactly what I believe and teach, except the last expression, "so into glory hereafter." "Baptism doth now save us." So say Mr. Wesley and the Methodist Conference; and yet my friend tells us there is not a word of authority for it in the word of God. This is the consistency of the church which my friend represents; but, as I told you, it is the fault of the system, and not of the man. It is a contradictory thing from beginning to end. It has no consistency. The church and creed of my friend are with me on this question.

Only in baptism we come to the blood of Christ: "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?"—Rom. vi: 3.

We are baptized *into* the death of Christ. Can any man reach the blood of Christ until he comes into his death? Does my friend



understand me to say that, absolutely, literally, the blood is in the water? Surely not. He certainly understands me to teach, with Dr. Clarke, that we are buried in baptism into the likeness of his death. There must be some ordinance in which man comes into relation with God, that he may cleanse him and release him from his sins. In baptism he comes into the death of Christ symbolically, and this is the point at which his sins are remitted.

“Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.”—Acts ii: 38.

In regard to this passage, my friend did about as I thought he would do. I told you he would attempt to re-translate. I told you, also, that “*eis*” had a great many definitions. Mr. Fitch quoted a great many of these, but did he tell you by which one he would translate the word in this place? Not a bit of it. He knows it can not be translated by all of them, and that it must be translated by one of them. We put the question to him again: by what will you translate? I defy him to tell us. But he tells us, in reference to this passage, that the Spirit nowhere else, in all the word of God, makes the remission of sins depend upon baptism. The Spirit uses the expression but this one time only. The Lord indeed said, “Repent and be baptized for the remission of sins.” “But he only said it once;” *that is all(?)* That’s a very small matter, is it not? Because, forsooth, he said it but once, I will trample it under my feet and spurn it as an unholy thing. *God said it just once.* Yes, God said, just once, “Dust thou art, and unto dust thou shalt return,” and weeping millions have, from that day to this, felt every chill of the cold, dark grave. God once said, “In the day that thou eatest thereof, thou shalt surely die.” Eve ate the apple, and the whole world suffered the penalty. Satan said, “Thou shalt not surely die.” Again, God said, “Repent and be baptized for the remission of sins.” My friend says, “Baptism is surely not for the remission of sins.” Oh, my soul! not for my right arm would I venture it. Woe be to him who would trample, even what God has said only once, under foot, unless he repent of his sins! If the great God speaks but once, that is enough; I will bow to his mandate, if it be but one breath from the lips of the Living One.

He cavils about the word *for*. He confesses that it may mean *for*, but he tells us there are kindred expressions, in which it has not this usage. He had a man hung for stealing, and a great many other expressions like that, but the question is, what does “*for*” mean in this passage? *Here* were the murderers of the Son of God, their hands trickling in the blood of the innocent One, covered all over with the gore of Calvary, and standing in the presence of him who was speaking in the person, and by the authority of heaven’s King. Just Heavens! they had murdered the Messiah. They cried out, “Men and brethren, what shall we do?” And the Apostle replies,

"Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." Do you think these people understood what Peter meant by the expression "*eis*"? Repent, ye murderers, reeking in the blood of your crucified Savior! Repent and be baptized for the remission of sins! And yet, my friend will cavil about an expression so plain as this. I only ask, my countrymen, that you go and stand with these murderers of the Son of God, and you will know what Peter meant.

Paul received sight and the Holy Spirit before baptism—another clear case. Well, grant it all. Yet, though he had received his sight, and the Holy Spirit had fallen upon him, still Ananias says, "Arise and be baptized, and wash away thy sins." Was Ananias trifling with Paul? Are we to conclude that Paul's sins were remitted when the Spirit fell upon him? What meant the inspired preacher, then, when he said, "Arise and be baptized, and wash away your sins"? That Paul had sins to be washed away, will not be questioned. No man will question that; else, Ananias stultifies himself, and, in doing so, stultifies the Spirit of God. Were these Paul's past sins, or his future sins? My friend will not presume to say future sins can be remitted in baptism. Then the matter is beyond all cavil and question; and I am astonished that there should be a man on earth who would pause to raise such a question. Had I a creed that impelled me to this course, I would trample it under my feet as the very dust of the earth. Bind myself to any thing that thus stultifies my reason! Never! *Never!*

I desire to read a passage, for the especial benefit of my friend. He tells us that faith and repentance are inseparably connected, and that all who have faith are pardoned. The passage I refer to, is to be found in John xii: 42. Now, I wish my friend to come square up to this passage. He says that when a man believes, he is that moment a pardoned man. *When a man believes, he is a pardoned man!* I most emphatically deny it. Now, we will see which is right: "Nevertheless, among the chief rulers, also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God." These men believed; does my friend say they were pardoned? The Savior said, "If you will not confess me before men, I will not confess you before my Father."

That they believed we know, because the Spirit says they believed; but, believers as they were, they loved the praise of men more than the praise of God. Now, my friends, how plain and simple are the teachings of this book of God, if we are willing to be guided by them!

He gives up the whole question, when he says the willfully disobedient will be lost. Of course, I do not mean to say, that he who is necessarily hindered from obeying any command of God will be lost; but when the gentleman finds a man in all the earth thus hin-

dered, then he may find an argument here. My friend simply yields the whole question in this admission.

"None can enter the kingdom of God except they be born again." I alluded to a change in the Discipline. The point I made was to show them that the expression "none" misrepresented the Savior. He tells us that "*anthropos*" is not in the original. True, but the Greek particle "*tis*" can not be rendered "none." Such a rendering would simply be false to the word of God. It may be rendered, "Except one, a man or individual, be born of water and of the Spirit, he can not enter the kingdom of God." The Discipline used to have it, the Savior says "none" can enter the kingdom. This the Savior never said, and I rejoice to see our friends coming to the truth.

He invites our attention to 1 Peter iii: 21: "The like figure whereunto even baptism doth now also save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." The gentleman questions my interpretation of the passage. He thinks I am not as capable to interpret the Scriptures as some others. I wish to give him the comment of Dr. Watson on this passage. The doctor was a member of his church, and a distinguished writer in many respects. He says: "It is thus that we see how St. Peter preserves the correspondence between the act of Noah in preparing the ark as an act of faith, by which he was justified, and the act of submitting to Christian baptism, *which is also an act of faith, in order to the remission of sins, or the obtaining a good conscience before God.*" Again: "The whole passage can only be consistently taken to teach us that baptism is the outward sign of our entrance into God's covenant of mercy, and that *when it is an act of true faith it becomes an instrument of salvation*, like that act of faith in Noah, by which, when moved with fear, he 'prepared an ark to the saving of his house,' and survived the destruction of an unbelieving world."—*Theo. Inst.*, p. 630.

I wonder if the gentleman is any better satisfied with this authority?

The gentleman desired to know if I could prove that Balaam, and Saul, and Caiaphas were unpardoned men. I wonder if the ass that Balaam rode was pardoned? What think you, Mr. Fitch? When the gentleman answers that question, I will attempt to answer his question, so far as Saul and Balaam are concerned. One thing I know, and so stated, that Caiaphas, with murder in his heart, said it was better for one man to die, than that all the people should perish. Does he tell me that Caiaphas was a pardoned man? Certainly not, in the sense of the word of God, as expressed in the passages read to-day. They were bad men. Balaam was a bad man, for he tried to curse the people of God; Saul was a bad man, for he disobeyed God; and Caiaphas was a bad man, for he signed the death-warrant of Christ, and put him to death.

## MR. FITCH'S THIRD REPLY, ON THE THIRD PROPOSITION.

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN:

THE brother has intimated that we are rather slow in hunting up our materials. I can explain that to him. When my antagonist meets me upon the land, I know what sort of weapons to meet him with, and where to make my attacks; but when he takes to the water, as he sometimes does, and sinks down into the deep, out of sight, and then rises where I am not looking for him, I am not exactly prepared for him.

With reference to the extract which he read from the "Methodist Discipline," I will simply say that the construction which he put upon it was a perversion. It does not teach that; and there is not an intelligent Methodist who believes it does so teach. With reference to those doctrinal tracts, and that which he read from them, I will make a similar reply to the one which he made to a quotation which I read this morning from Alexander Campbell. Wesley was an Episcopalian at the time he wrote that language. What does this mean? Simply that we love and honor John Wesley, and the General Conference wanted to preserve all his writings; therefore they directed that these tracts should be published, although many things are contained in them which they did not indorse. But they did not wish to exclude the objectionable parts. You will observe that the editor appends a note, saying that these views are not received by the Church. I told the brother, the other day, that no intelligent Methodist believes every thing that John Wesley wrote. He was a high-churchman, at one time in life, and wrote a great many things which he did not afterward indorse himself. If Mr. B. wants to know what Wesley believed and taught upon this subject in the after part of his life, let him read his sermon on "Justification by Faith."

I shall now proceed with my objections to the theory that baptism is a condition of pardon. I do not object to the expression "for the remission of sins," unless it is taken to mean that baptism is a condition of pardon, or that it is necessary for a man to be baptized before he can be pardoned. "*For*" does not always mean "*in order to,*" as I showed, this morning, very plainly, from the usages of our own language. I oppose the theory that baptism is a condition of pardon, or that a man is not pardoned until he is immersed, simply because it makes my salvation depend upon an act which I can not perform myself, and which I may not be able to have performed by another. Now, baptism is something I can not do for myself. I may be ever



so anxious to be saved—to be pardoned—and I may be very near to death and eternity, and yet my salvation is dependent upon a thing I can not do myself, and which I may not be able to have done by some one else. If there should be such a thing as a man's being left by himself—the means of baptism not being accessible—although he were penitent, and anxiously desired to be saved, there would be no hope for him. I object to the theory that baptism is for the remission of sins, because it joins together moral exercises and physical action; and, as we can not always know when the moral exercises are such as God requires, we may perform the physical action at the wrong time, and fail to secure the desired end.

I desire to ask my brother some questions again. Will he affirm that faith and repentance *always* precede baptism in the order of time as conditions of pardon? If he answers no, then baptism may sometimes go before faith and repentance. Such being the case, infant baptism is not out of order, for the baptized infant may repent and believe when it arrives at the proper age, and realize the forgiveness of sins. If he answer in the affirmative, then he assumes just what I want him to assume. I will then ask him if every one who comes and receives baptism at his hands, or at the hands of any other minister, is pardoned when he is baptized? If he says "yes," then I will hold him right to the proposition, that any amount of faith and penitence will suffice. Is that scriptural? Suppose I have just twice the amount of faith, or trust in God, that you have, and have just twice the sorrow for my sins that you have, and my faith and penitence are just such as Christ requires, and I am pardoned when I receive baptism; will you realize pardon also when baptized, with only half the faith and penitence that I have? And another man comes, who is as far below you in these moral conditions, as you are below me; is he pardoned also so soon as he is baptized? If you take the position that every one who may be baptized is pardoned in the act, you are bound to admit that any amount of faith and repentance is sufficient.

This being the case, I ask the brother by what authority he rejects any one desiring baptism. And I can prove that men have been rejected in this town, who have sought a place in the Church. But does not the Church which my brother represents teach that a man may be baptized without his sins being remitted? I am satisfied it does. The man failed to obtain pardon, because his faith and repentance were defective. I know Mr. B. will not deny this. I know that his self-respect would not allow him to affirm that the man who gets drunk and swears, in less than a week after his baptism, was pardoned, regenerated, and sanctified. If a man may be baptized and not be pardoned on account of the defect of his faith and repentance; and if faith and repentance must always precede the act of baptism, in order to the remission of sins, how is the *unpardoned-baptized man* to obtain life and salvation? If my good brother will

not re-immerser him, I see no chance for him. He only had one chance offered him, and he took that at the wrong time—before he was ready for it, and thereby shut himself out of the kingdom of God. Did you ever look at it in that way before? If Mr. B.'s theory is correct, then he ought to be exceedingly careful in this matter, for he may baptize one before he is ready for it, and instead of helping him on in the way of life, he may possibly block up his way entirely and forever. But, unless he is a discerner of spirits, how can he tell when a man's moral condition is right for baptism and the remission of sins? He may be ready to reply, that the unpardoned-baptized man may, at some subsequent time, repent and believe, and having been baptized, as a matter of course, his sins will then be remitted. That is just what we contend for in the case of those who were baptized in infancy. I am thankful for your explanation, if that is it.

My friends, I think you all see, by this time, that any system uniting moral exercises and physical action as conditions of pardon, is necessarily defective, unless the administrator of the physical rite can discern the Spirit, and know when the man's moral state is such as God requires. An apostle might have done this, but we can not do it.

I do not believe that every man who joins the church is a Christian. There are some villains in the world, of course, who assume the cloak of religion to accomplish their evil purposes.

If the system advocated by the brother, which unites faith and repentance, moral exercises, with baptism a physical rite, which can be administered only by another person, is God's system, and if faith and repentance always precede baptism in point of time, then men ought to be extremely careful when and how they receive the rite of baptism. I tell you, that if I believed the doctrine of Mr. B., I should perform many heart-searchings before I received baptism. I should be very sure that my faith and repentance were genuine. How many come into the Church under the influence of custom, or by the persuasions of friends, without having studied God's word, and having no proper understanding of religion, and of the responsibility that rests upon them, and of the vows they take in baptism! They give no evidence of having submitted their hearts and consciences to the laws of God's spiritual kingdom; and yet my friend applies the physical rite which he believes is one of the conditions for obtaining the remission of their sins, while the other two conditions are lacking. I hope that my brother will cease to propagate a theory which I have shown to be inconsistent and contrary to the spirit and genius of Christianity, and destructive of the spirituality of the religion which he professes. He teaches that water baptism inducts a man into Christ; the administrator of the physical rite is the agent by whom he is inducted into Christ; but the man sins, and by his sins, puts himself out of

Christ, and he is then excluded from the Church. He is excluded from the Church because he is already out of Christ. If I was a member of the brother's Church, he would find it difficult to expel me for certain offenses which he infers are impliedly prohibited in the New Testament, for I have the same right to infer what the New Testament allows and prohibits that belongs to him. He contends that a man *sins* himself out of Christ, and then he excludes him from the Church. If that man truly repents, returns, and is again received into the Church, how does he enter the second time into Christ, for he will not rebaptize him? If he gets into Christ without baptism, in this instance, why not in all instances? But the question to be decided is, Does he get into Christ without baptism, or does he continue to be out of Christ, and is he saved out of Christ, or is he lost? The system advocated by the brother is evidently not adapted to the moral wants, conditions, and circumstances of human life. It is applicable to man only once in a lifetime, while he may have sins to be pardoned during his whole life. But Mr. B. will say, no doubt, that if the man, who has been inducted into Christ, sins, he has an advocate with the Father. Mark the language of this expression! It does not say that the Christian only has an advocate with the Father. We think that the sinner has an advocate with the Father, the same as the baptized man. Christ came, not to call the righteous, but sinners, to repentance; and as the sinners' advocate, he sits at the right hand of God the Father.

My brother says we have no harmonious, well-adjusted system. We have the grandest and most glorious system in all this world—harmonious in all its parts, and based upon the word of God. We do not have six or seven ways of obtaining pardon. We do not have Abraham pardoned by one system; Enoch, Moses, and the thief upon the cross, by another system; John the Baptist, by another system; and those who believed in Christ, and were baptized unto him, by another. No, sir; all are pardoned by trust in Jesus Christ, from Adam down to the last man that shall stand upon the earth at the second coming of Jesus Christ. The theory of faith held by my brother's Church is defective. They say that faith is the belief of testimony, and the act of the creature. I deny that the belief of testimony is the act of the creature. I tell you that I have a knife in my hand. That is a proposition to be believed, and here is the proof of it. I open my hand, hold the knife up to your view, exhibit its blades, and show you that it will cut. You have now received the testimony of proof. Do you believe the proposition? Of course you do. Have you exercised any volition? Have you performed any act? No, sir. The simple belief of testimony is not an act of the creature, but necessarily results from the contact of the mind with the thing believed. It is absolutely necessitated. The belief of testimony is not all of faith; for belief of testimony

is a mental conviction wholly necessitated. Present a man with proof sufficient to produce conviction, and his belief is established with reference to the fact, and he can not possibly prevent it. But then, by the exercise of the power of volition, he can accept or reject the truth. Paul says, that with the heart, man believes unto righteousness. Faith is the act that takes hold of Christ, relies upon him, and appropriates the benefits of his atonement to the cleansing of the soul; and upon account of this faith, the man is justified, or pardoned. According to the theory of my friend, many good and pious Methodists, Presbyterians, and Episcopalians have failed to obtain pardon. I admire his charity, and believe that he is a sincere man; he has not said a word in commendation of me that I can not return with all sincerity of heart. But I am not yet willing to be immersed by him, or any of his brethren. I must go down to death with the ungodly. What is the use of a man's talking about charity, when it comes into conflict with God's law? We say those who do not conform to the requirements of God, who do not comply with the appointed conditions of salvation, are doomed to endure the penalty pronounced against the impenitent and rebellious.

But faith in Christ is the appropriating act. That a man may be pardoned in the act of immersion, we do not doubt. If he has the faith that is required, he may be pardoned in the act of immersion. But is the immersion, or the baptism, absolutely indispensable? He may be pardoned before the act, or after the act, or in the act. It is not the baptism, but the faith, that brings pardon. Repentance can not appropriate—baptism can not appropriate. It is the faith that goes out and takes hold upon Christ, and appropriates him as our Redeemer and our Savior.

I desire to call your attention to the great Apostle of the Gentiles again. We stated, this morning, that Paul wrote nearly one-fourth of the New Testament, and that he wrote thirteen epistles to the churches—one to the Hebrews, and twelve to the Gentile churches, and in all his writings, he never uses the word "baptize" but once, and that is in 1 Corinthians i: 17, where he says, "Christ sent me not to baptize, but to preach." He uses the term "baptized" nine times, and in the following places: "Thanks God he baptized none but Crispus and Gaius."—1 Corinthians i: 14. "Lest any man should say he baptized in his own name."—1 Corinthians i: 15. "Baptized the house of Stephanus, and did not know whether he baptized any others."—1 Corinthians i: 16. "Why are they then baptized for the dead?"—1 Corinthians xv: 29. "And were all baptized unto Moses."—1 Corinthians x: 2. "For by one Spirit are we all baptized into one body."—1 Corinthians xii: 13. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?"—Romans vi: 3. Baptism occurs three times. "One baptism."—Ephesians iv: 5. "Buried with him in



baptism."—Colossians ii: 12. "We are buried with him by baptism into death."—Romans vi: 4.

There is, in connection with this last passage which we have read, a death, a burial, a planting, and a crucifixion spoken of. According to the laws of interpretation, if he makes the baptism literal, the burial must then be literal, the death literal, the planting literal, and the crucifixion literal. The whole transaction, then, must be literal. It is doubtful whether water baptism is referred to here. There is certainly no reference to the mode. But the brother imagines he finds a mode here, because Paul declares that we are buried by baptism into death. I want him to notice the difference between being buried by baptism into death, and being baptized by burial unto water. Are not they different propositions? He says buried by baptism into death. Whenever one of my good immersionist brethren reads that passage, he thinks it means baptized by burial into water. They think burial means baptism or immersion, and baptism means immersion, and then it would read immersed by immersion into death. So they make it mean immersion by immersion into water. It says nothing at all about water.

Then Saint Paul having used "baptized" nine times, uses "baptism" three times. He says we are buried with him by baptism. "There is one Lord, one faith, and one baptism." Not one immersion, for there are a thousand immersions. Then he uses the term "baptisms" once, and then *baptizo* is translated by the term "wash." The brother refers to these washings, of which Saint Paul speaks, and claims them as arguments in favor of baptism for the remission of sins. This is what he accused me of doing, because I opposed the idea that *baptizo* is a univocal word, meaning "dip," and only "dip." Whenever he says that the washing of regeneration means baptism, he gives up that point. I hope he will do the same thing to-morrow; but he has been in the water so long that he squirms out of a man's hand like an eel before he knows what he is about.

The doctrine that a man is saved by faith, and not by works, is emphatically the doctrine of the great Apostle of the Gentiles. Saint Paul enters into one of the most elaborate and learned arguments we have ever read to prove that man is justified by faith and not by works. Faith is not alone, as my brother is anxious for me to say; but faith is the most important act. It has these other things to accompany it, to assist the individual in the exercise of faith, and in the appropriation of the merits of Christ, but they are none of them the conditions of pardon.

(Time Expired.)

## MR. BROOKS'S FOURTH ADDRESS, ON THE THIRD PROPOSITION.

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN :

My friend had evidently got out of material, when he went over to the morrow, anticipating our discussion then. I was aware of the fact, all the time, that he wanted to lead me from the true issue of to-day. He says I am like an eel, he can not hold me. I suppose the reason is, that I have been in the water. Well, I will say that if he will go into the water once, he will not have so much trouble to fill up his time and answer my speeches. It makes a great difference when a man has a clear conscience, and has obeyed the Lord. I desire to ask him one or two questions. I want to ask him if he ever gave the same answer to sinners that Peter, or that Ananias did, under similar circumstances? If he never did, I wish to ask him another question. Will he ever do it? I am certain he never did, and, unless I can succeed in converting him, I have no idea he ever will, for a Methodist never gave such answers to sinners.

He would make the same reply to my quotation from Mr. Wesley, that I made to his from Mr. Campbell. The gentleman conveniently forgot to impress the thought that his Conference indorsed this work of Mr. Wesley's, and sent it out. It is not so much what Wesley said, as the indorsement given by his Conference, to which I appeal. He should not try to get away from his tracts in that manner. He should not try to break the force of these quotations by saying Mr. Wesley wrote them. Mr. Fitch does not indorse the book, but his General Conference does. We leave him and his bishops to settle the difficulty.

Baptism, he says, is a work, and, of course, is included in the works by which Paul says we are not justified. I want to read him a passage upon this subject :

"Then they said unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent."—John vi : 28.

Now, by the same logic that he would reject baptism, he would reject faith, for this, also, is a work to be done. But I can only allude to these things in their order. As I showed you this morning, the Apostle simply means to teach that no man can justify himself by deeds of the law; and that his righteousness, if he attain any, must be through obedient faith in the Lord Jesus Christ.

Again: it is a great matter with my friend, that baptism depends upon the act of somebody else, and his feelings get terribly excited, for fear some man, who has lost his way in a sandy desert, should first believe, and then die before he could get to water. Yes, he is horrified that man's salvation should be made to depend on the act of any other man. Let us see how it is with faith.

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"—Romans x: 14.

Now, the gentleman says salvation depends upon our faith, but the Apostle says we can not have faith without a preacher, so that our salvation depends upon another's act, if it rests upon faith. My friend is most unfortunate. His knife cuts always toward himself. His sword leaps out, but comes back with the point toward his own heart.

"Paul quit baptizing!" Well, that was something new. You may wonder where my friend learned that. That is a piece of history I had not learned until to-day. Now I want just one more thing learned. Paul wrote to the Church at Corinth. There were divisions in the Church of God, and parties were calling themselves after men—individual men. Paul understood these very things, and he simply thanks God that he had baptized no others in that city, lest they might say he baptized them in his own name, and call themselves after him. Well, now, the gentleman infers from this that Paul quit baptizing, and that he had no commission to baptize. I wonder what commission Paul had, or my friend, or any body else has to baptize, if it is not that great commission which Christ gave: "Go ye into all the world and preach the gospel to every creature; and he that believeth and is baptized, shall be saved, and he that believeth not, shall be damned!"

Paul acted under that commission, just as my friend, and everybody else that has lived from that day to this; and God has ever saved men, throughout all subsequent time, under that same commission.

Now, my friends, there are some things not worthy of notice. The expression "quibbling" is a little unparliamentary, and I shall not use the term. But, really, he sometimes condescends to arguments that do not deserve attention. There are just three conditions of pardon, as we have seen to-day. The sinner is not pardoned until he has complied with the third condition. The gentleman himself has said that "pardon is an act in the mind of God." Shall I say how silly, or what folly it is for a man to confess in one breath that pardon is an act of God, and then ask if it is done by degrees—in three steps or divisions—to tally with faith, repentance, and baptism? I have no more to say upon logic such as that; I will leave it to the school-boys and school-girls of Winchester.

The gentleman has said a great deal about moral influences and

physical exercises. A remark, in regard to this matter, will suffice; I will not stop to notice it further: God never did, since the world began, ordain a physical act to be performed by man without connecting it with moral influences. They are inseparable.

He says, if he were in our Church, it would be very hard to get him out. As I said, if he had been baptized in water, for the remission of his sins, honestly, sincerely, and truthfully, it *would* be hard to get him out. He would be so well pleased that he would abide there until death.

To the Christian who sins, the Lord has promised that, if he will confess his sins, and repent, he will be forgiven. The gentleman quoted 1 John ii: 1, to prove that Christ was the advocate with the Father in behalf of unconverted men. Does my friend know that this epistle was written to Christians? When the Apostle says "we have an advocate with the Father," he means that we Christians, and not sinners, have an advocate. If the sinner already has such an advocate, what is the use of bringing him into the Church? It is to bring the sinner where he can ask the Father to forgive him that we try to convert him. As long as he stands off, and says, "Lord, you have commanded me to be baptized, and I will not," the Lord is not going to receive him; the Savior is not going to ask God to forgive him, for he is trampling on the authority of the Lord Jesus Christ. He says that faith upon testimony is not an act of the mind, but a necessity of our nature, and, in proof of this, held up his knife, and asked if we could have faith to believe that he held it in his hand. It is a matter of knowledge that he holds the knife in his hand; but that the Lord Jesus Christ died for many, we did not see, and can only believe on the authority of those who did see it; and if my friend expects to get into heaven any other way, he is mistaken. "These things are written, that you might believe that Jesus Christ is the Son of God." John says these things are written that you might have faith; and yet faith does not come through testimony! Besides, if this be so, when Paul commanded the Philippian jailer to believe, he commanded a thing he had no power to do. My friend has placed the living God in this attitude. Men can believe; else God has commanded them to do that which they can not do, and the gentleman will not pretend to maintain this for a moment.

My friend appeals to your charities. The horrific argument, as brother Sweeney calls it, is upon us again. I have only to say, he may talk of charity as much as he pleases. I do not believe that he, or any body else, has a broader, deeper charity than myself. I commenced, when quite a youth, to preach the Gospel, and I have labored faithfully from that moment to this. I have a heart just big enough to wish Mr. Fitch, and all his brethren before me, in the kingdom of Christ; but I dare not hold back the counsel of God on these questions. If I fail to tell men that they must be baptized; if I fail to tell them the whole truth, God will



damn me in eternity for not doing my duty. Much as I love my fellow-men, for my good, and for my eternal interest, as well as theirs, I must tell them they will be damned, if disobedient to God. Jesus Christ himself has denounced punishment on the disobedient.

My friend confessed, in the last part of his speech, that "men might be pardoned in the waters of baptism." So much, so good. I was a little amused at this, because my friend has said so much, and has so constantly ridiculed the idea of men being pardoned in the water. I solemnly believe that, if brother Fitch is sincere, and continues to yield to the truth, he will obey the Gospel—else I never saw a man so thoroughly confused as he is. He says we will not all be damned, even though we reject baptism; and, again, that we will all be damned, if we hear and believe the Gospel, and refuse to be baptized. Can a man be saved, who refuses to fully comply with one of the conditions of salvation? I say, no. Will my friend say no? If a believer is unbaptized, from willful neglect, he will be lost.

I have presented you, to-day, my friends, the argument briefly upon this question. I have shown you that in the very commission Christ gave his apostles to preach the Gospel, he made faith, repentance, and baptism conditions of pardon. I have shown you that this organic law of the kingdom of Jesus Christ contains these conditions of pardon. I have proven to you that the apostles, when first they set up the kingdom, on Pentecost, inspired by the Spirit of the living God, called upon men to repent, and be baptized for the remission of sins. I have shown you again, that, in the case of Saul of Tarsus, the inspired preacher called upon him to "Arise, and be baptized, and wash away his sins, calling upon the name of the Lord." I have demonstrated the perfect harmony of the words of that commission with what the Pentecostians did, and with what Saul of Tarsus did. Then, again, that as many as are baptized into Christ, have put on Christ; that we have put on his righteousness in baptism, and hence are justified and pardoned; then that we are baptized into the name of the Father, Son, and Holy Spirit, and thus come into relation with Christ; that he forgives us our sins, and cleanses us from all iniquity by the washing of water; that we have been baptized into his death; and then, in his blood, he has cleansed the guilty soul from all its stains and iniquities. I have shown that the great Apostle of the Gentiles, of whom my friend speaks so much, declared that we were saved by the washing of water. Mr. Wesley himself says the washing of water is baptism. Then, if this be true, the Apostle simply declares that we are saved by the washing of the water of baptism. More than that, Christ has, the same Apostle tells us, cleansed his Church by the washing of water. I have shown you how the gentleman's own creed taught baptism for remission of sins, and he has not denied the fact; yet he will not defend that creed. Besides, all the creeds

and commentators, of any distinction, have affirmed this to be the doctrine of the Scriptures; indeed, all who have written on this subject, except a few men of modern times, who have no distinction as men of letters, have so affirmed.

And thus, when I have proven my proposition over and over again; when I have demonstrated from his own creed, and from all the creeds of earth, that this is the doctrine taught in the Bible, and that baptism is for the remission of sins, what more can we do? My friend, on the other hand, has done all he could do to show that men are justified by faith. I believe that as firmly as he does; but I believe they are justified by baptism too. Has he shown you once where men have been justified by faith only? Have we not quoted the passage from the Bible which says: "A man justified by works, and not by faith alone?" I am perfectly willing, then, to leave this question with an intelligent community, as one who labors in the interest of their eternal peace and eternal happiness. We simply plead for truth, and ask you to accept it.

## MR. FITCH'S FOURTH REPLY, TO THE THIRD PROPOSITION.

GENTLEMAN MODERATORS, LADIES AND GENTLEMEN:

I HEARTILY agree with my brother in one thing, that is, I have no interest to serve but that of the truth. God is my witness that I desire the truth, and nothing but the truth. I have declared nothing from this desk during the three days in which this discussion has been progressing, but what I believed to be taught in God's word.

The brother asked me if I had ever given the answer to an inquirer after salvation which Peter gave to the persons whom he addressed on the day of Pentecost, or whether I ever would give such an answer. I reply that, whenever I find men in just such a condition, and under the same circumstances, with the same wrongs having been committed by them, I will give substantially the same reply which he gave. I want to know if, when a poor sinner comes to him trembling because of the terrible consequences of sin, and under apprehensions of the impending ruin that hangs over him, and inquires what he must do to be saved, he will give the answer Paul gave to the Philippian jailer: "Believe on the Lord Jesus Christ, and thou shalt be saved?"

MR. BROOKS—Yes, sir.

MR. FITCH—We are getting very near together, then; but I don't know whether you are becoming a convert, or I.

I have no doubt that this audience feel under very great obligations to my good brother for telling them so frequently that I am being converted, and that I am giving up the question. I am satisfied by their looks, and from all the indications that I am able to see, that they are not discovering these facts until he makes them known.

I can now understand how it is that the gentleman knows when to apply the physical action of baptism, because, if he can discern my heart so as to know that I am becoming converted, he certainly knows when a man's faith and repentance are in such a condition that he can apply the act of baptism so as to secure the remission of his sins.

I feel that I have not much to do, and I will therefore proceed leisurely. He quoted a passage in which faith is said to be the work of God. He knows, just as well as I do, that faith is not the work of God in the sense in which baptism is a work. He knows that the Apostle did not mean to teach any such idea. He knows that the Apostle separated and distinguished faith from works proper, when he says that a man is justified by faith without the deeds of the law, and that he is saved by faith and not by works. Then the brother

told you that I had represented a man as being out in a desolate place without any of the instrumentalities and means of salvation and grace, and that I was very solicitous for him. He would like to make the impression upon your minds that this is a very trivial circumstance, an unusual case, that happens probably once in a century. But, I would ask you, how frequently such cases occur?

As I remarked in my last speech, how many of our noble brothers and sons were in just such circumstances, as I supposed, during the war through which we have lately passed. Just such cases as this are occurring every day; and if the salvation of these men, or of any man, depends upon the performance of an act which he can not perform himself, and which can not be performed by another, then the promise fails, and salvation is not made sure to such an one, and the gates of hell prevail against him under these circumstances.

The brother wanted to know how these very men, under these circumstances, could be saved without the instrumentality of another man; for he says: "How shall a man believe on him of whom he has not heard? and how shall he hear without a preacher?" Sure enough! Does he think that these supposed cases of mine were men who had never seen the Bible, or read it, or heard a preacher? Does he suppose they were entirely ignorant of God's revealed word, and of the plan of salvation? I made no allusion to men of that character at all. He tells you that I am the most unfortunate man he has met with for some time. I think he meant to say, his meeting with me was the most unfortunate affair for him, that has occurred for some time. It will prove a most disastrous affair for him, if I am not very much mistaken. At least, he is impressed with the idea that there is misfortune connected with it in some way. I do not feel any sense of misfortune myself.

But I am not disposed to lose sight of the point, which I have kept steadily in view. My opponent says, that I stated that Paul quit baptizing. Did I make any such statement? I said that Paul stated that Christ sent him not to baptize. But he affirmed that Paul discontinued baptizing in that city, and there was a disturbance among the people, and a division, such as we have in our churches, one getting up and saying: "I am for Paul;" and another, "I for Apollos," and so on. It may be in his new translation, but in King James's old Bible, I find nothing said about Paul's ceasing to baptize in that city. Paul said: "Christ sent me not to baptize, but to preach the Gospel." I am very glad that the brother is getting liberal after all his talk about us poor Methodists, and about our squealing, squeaking babies. I assure him that I will be just as liberal and just as courteous as he possibly can be. The reason why I have made some of the remarks which I have, is because of his *ad captandum* speeches. I am obliged to meet him with his own weapons; and when he indulges in such speeches, I must meet him on that ground, or there is nothing to answer.



He wants to know if I am not aware that these epistles, to which I have alluded, were written to Christians. I think that I understand them, as I have studied them well. I think I am more or less familiar with all the facts and truths which they contain.

I know I have been regarded by the brother, and some of his friends, as unlearned and incompetent, but nevertheless I profess to know and understand some things. You take a passage; it makes no difference to whom it was addressed; you apply it to a sinner, and he responds, "Why, that was written to a saint, a believer, a child of God." Then, on the other hand, you take the same passage, and apply it to a saint, and the response is, "Why, that was written to a sinner." If nothing else will do, then he will say, as one of his brethren has done with reference to a certain passage, "Why, that was addressed to Nicodemus, and has nothing upon earth to do with us."

The brother has represented me as talking about two laws of pardon. If I am not mistaken, I said nothing about two laws of pardon. I did undertake to show, that Peter said that God put no difference between the company assembled at the house of Cornelius, and the Jews, upon the day of Pentecost, but that their hearts were purified by faith; and I proved, from the word of God, one of his own brethren being judge, that the company, at the house of Cornelius, were converted and pardoned before baptism; and I proved that the converted man's sins are blotted out, and of course, remitted. If there was no difference between them and the Jews at Pentecost, by what authority does Mr. B. put baptism between the faith of the Pentecostians and the remission of their sins, requiring them to pass through the yielding wave and the liquid grave, before they could stand upon the shore of pardon? No, sir; I have not had the idea of two laws of pardon. I said, in my last speech, that I advocated a system that extended from the fall of man through all the succeeding ages, and that would continue until the trump should sound to awaken the dead.

But my opponent advocates two systems. He is bound to have two systems, even under the present dispensation, one for the unbaptized, and one for the man who has been baptized, and who backslides and sins again.

Then he again misunderstood me in reference to faith. I do not remember the exact language which he used in respect to it, but I always remember what I say myself. I say that the belief of testimony is not the act of the creature. That is what I say, and any one who understands the mental constitution of man, who has examined the psychological phenomena of man, knows the intellections and the states of the sensibilities are all necessitated, and that liberty pertains only to the power or faculty of volition. You can not help seeing without you close your eyes, and when the testimony presented is of sufficient power to convict you, you will be convicted without

an act or volition—you believe, and you believe of necessity. You believe because you are so constituted, and not by an act of will on your part. If I tell you that your father is dead, and bring his corpse to you as evidence of that fact, you believe it, although the fact is disagreeable to you. So the word of God comes to man so attested, that, when his mind is divested of all prejudice, it is just as certain to convict him of sin, just as certain to satisfy him of the existence of God, and to satisfy him of the claims and divinity of Jesus Christ, as that it is the word of God. But the belief of testimony is not the act of the creature, nor the faith that saves; but saving faith is the act of trusting in Christ, of putting forth the moral affections. The fixing of them upon Jesus Christ is the act by which the benefits of the atonement are realized.

The brother was glad that I did allow that a man could be pardoned in the act of baptism, in the water. I did not exactly get him into the water, because I always like to get the water on to the man. I think that is God's way of baptizing; at least that is the way he baptized men with the Spirit. He says that question is disposed of. Is that admitting the proposition? Is that giving up what I have advocated to-day? Is that admitting that baptism is a condition of pardon? I say that a man may be pardoned before baptism, if he believes with his heart unto righteousness. That is my doctrine. That is the doctrine of Methodists. We believe that a man may be pardoned in this way, even without the act of baptism; and we believe this to be the doctrine of the Bible, both of the Old and the New Testament.

My opponent states that by water baptism a man may be inducted into Christ, and in the act of baptism he comes into contact with the blood of Christ, and then is pardoned. Just see what a difficulty he gets himself into. The man who is baptized into Christ, must be baptized into Christ before he is pardoned, because the act of baptism puts him into Christ, and brings him into contact with the blood of Christ; and the act of baptism must precede the remission of sins, and he is into Christ before his sins are remitted. How do you like that? If you like it, I do not. I want the man pardoned before he is a member of Christ.

And again: Speaking about that charity that beareth all things and hopeth all things, I would say that it has to hope a great deal for us poor, deluded Pedobaptists. The brother wants to know if a man can be saved who refuses to be baptized; and he expresses great fear in consequence of our not being baptized; and all this time he is assuming what he ought to be proving, and what he can not prove, that immersion, and immersion only, is baptism. His fears are as groundless as the baseless fabric of a vision. My good brother, if you never have any thing more to disturb your peace, and oppress your mind, you will grow fat, rejoice, and be glad all the days of your life. Don't give yourself any uneasiness concern-

ing us; we are on the way to Zion, and we have the witness that we are the children of God. He that believeth in the Son, hath the witness within himself that he is the child of God; and if we are the children of God, and if God's Spirit bears witness with our spirits, because we believe on the Son, we do not care a fig for your *baptizo*, and your *dip*, and your *immerse*.

He says that Paul teaches that baptism is a condition of pardon. We told you that this theory is based upon one little Greek particle, "*eis*," translated probably by a score of terms. I will admit, if necessary, that it ought to be translated "for," and nothing else, and yet he can not prove it is a condition of pardon. If he takes the position that the English word "for," the translation of "*eis*," means only "in order to," then he is bound to take the position that when a man is hung for murder, he is hung in order to commit murder. The etymological and logical laws that govern these things will compel him to such a conclusion.

Nowhere in the New Testament are faith, repentance, and baptism joined together as conditions of pardon. It is strange to me that a reformation inaugurated upon the basis of a "Thus saith the Lord" for every thing, repudiating creeds, and confessions of faith, and acting upon the principle of the Mohammedan when he decided, in regard to the destruction of the Alexandrian library, that all things that did not agree with the Koran were useless, and ought to be destroyed—presents a system of pardon, and there is not a "Thus saith the Lord" to support it. If the brother will find a passage which says that faith, repentance and baptism, these three, no more, and no less, are the conditions of pardon, I will join his Church. If he will prove that sins are literally washed away in the act of baptism, and not emblematically, as Alexander Campbell says, I will yield the question. I will say nothing more about Mr. Campbell's canon, "wash away thy sins, calling upon the name of the Lord." I have no doubt that the brother is sorry that Campbell ever uttered such a thing.

Just here I would like to remind him that his brethren sometimes become indignant when we call them Campbellites. I think Alexander Campbell is an honor to that denomination, and they ought not to be ashamed to be called his disciples. It does not make them any the less Christians. If a man is less a Christian because he calls himself a Campbellite, he is less a Christian because he calls himself John. The principle is the same.

The gentleman calls your attention to the passage which says the Church is saved by water, or by the washing of water. How is it saved? I am willing to admit that it is saved by water, just as Noah was saved by water. Who constitute this Church? Every man whose name is upon the Church book, or record, forms a part of the visible Church. Is all this mass of men, whether pardoned or not, to be saved by water? Saint Paul had no such thought as that. By bap-

tism we are simply separated from the world, and brought into covenant relationship with God; we are God's acknowledged people if we worship him in spirit and in truth. Just as water saved Noah, because he was in the ark of God, separating him from the impenitent and ungodly world, water saves us from the world, simply by putting us into the visible Church. But it does not save us from our sins, our guilt, and our moral depravity—from the consequences of our personal transgressions. Paul had no such idea in his mind when he said, We are saved by the washing of water. He said, We are justified by faith; but does he say, We are justified also by baptism? Show me the text, if you can, where it is said we are justified by baptism, or by water, or by immersion, or by sprinkling, or pouring, or that these are imputed to us for righteousness, and I will yield the question.

My dear friends, my opponent came here to prove that baptism is a condition of pardon—that you can not be pardoned, no matter how profound your repentance, and how strong your faith—until you allow him, or some one else, to put you through the waters of baptism. I appeal to you to know whether he has done it. I ask you whether I have not taken up his quotations from the Scriptures—and nothing but Scripture can prove these questions—and analyzed them, and shown that he has put a wrong construction upon them? Have I not shown that they are susceptible of another exegesis than that which he has given them, even that passage which he quoted in regard to the renewing of the Holy Ghost? By his reference to this passage, he gives up his univocal idea of “dip,” and he is certainly hard pressed, or he would not do that. The term used here is not *baptizo*, but *leutron*, a generic term, expressing an act that may be done by pouring, sprinkling, or dipping, or by applying water in any way. I am glad I have succeeded in converting the brother, so far as that, to pouring and sprinkling, as modes of baptism.

Has he proved his proposition? Feeling confident that he has not, and that we have refuted all his arguments, and corrected the misconstructions which he has placed upon the passages which he has adduced to prove his proposition, we are willing now to submit the question to you, being confident that this intelligent audience will decide fairly upon the respective merits of what has been said by both myself and my opponent.

(Time expired.)





## FOURTH PROPOSITION.

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THE SPRINKLING OR POURING OF WATER UPON A PROPER SUBJECT, BY A PROPER PERSON, IN THE NAME OF FATHER, SON, AND HOLY SPIRIT, IS SCRIPTURAL BAPTISM

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Thursday, September 16, 1869.



## MR. FITCH'S FIRST ADDRESS, ON THE FOURTH PROPOSITION.

*Thursday, September 16th.*

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN :

FEW questions pertaining to Christianity have been more prolific of discussion than the question of baptism, its nature, design, and mode. The question for discussion to-day is as follows: "*The pouring or sprinkling of water upon a proper subject, by a proper person, in the name of the Father, the Son, and the Holy Ghost, is Scriptural baptism.*"

Baptism is a Christian rite or sacrament by which persons are consecrated to the service of God, and initiated into the Christian Church, or the society of believers, and in the administration of this rite water is used as a purifying symbol. We do not believe that when Christ commissioned his apostles to disciple the nations, and baptize them, that he ordained a specific mode of applying the water, to the exclusion of other modes; the analogies of religion all stand opposed to such a theory. God appoints things, not modes. There is in the New Testament Scriptures no prescribed mode for the performance of any duty enjoined by them. We are commanded to pray, but the manner in which we shall pray, and the posture which we shall assume in prayer, are not designated. We are required to partake of the Lord's Supper, but the time, place, and mode of doing this, are not specified.

And so God has not ordained a specific mode, according to our belief, for the performance of any of the religious duties that are enjoined upon us by the Holy Scriptures. We do not, therefore, contend that Christ ordained affusion as a mode of baptism in an exclusive sense, or that a man is more acceptable to God, or that God regards him with more favor, because he has been baptized in this particular way, rather than in some other way. We have no such modal idea of baptism. The man who contends for a divinely appointed and exclusive mode of baptism, be it pouring, sprinkling, or immersion, is almost certain to unduly magnify its importance, and to make its efficacy depend entirely upon modality. As a matter of course, he arrives at the conclusion that God is better pleased with him than with those who have not conformed to his specific action in this matter.



That which we believe, and for which we contend, as a people, as a Church, upon this subject, is that pouring, or sprinkling, is authorized and sanctioned by the Scriptures of divine truth as a valid mode of applying the element, water, in the administration of the rite of Christian baptism. I am not, therefore, here, to-day, the advocate of an exclusive system, or of an exclusive mode. My opponent contends that, without an entire submersion of the whole body in the water, there is no baptism. He thereby unbaptizes, and unchurches me, together with millions who love the Lord Jesus Christ.

As I stated in one of my former speeches, his exclusive theory unchurches and unbaptizes seventy-eight millions of the eighty millions of professed Christians in the world, and nearly eighteen millions of the twenty millions of Protestants in the world. You will perceive, at once, that this is to me, and to many more, a subject of the most vital importance. It resolves itself into this question, so far as myself and others who share my belief are concerned, Have we been baptized? It ought to appear, therefore, to every one present, that I come to the discussion of this question with all honesty and candor; and that I desire only to elicit the truth, because, if I am in error, in *that fatal error* in which my brother contends that I am, I ought really to be more concerned than he is.

We are told that the Bible is a plain, intelligible book, and that, when it enjoins baptism, it enjoins a well-defined, specific action which no one, however illiterate and undisciplined in mind, need misunderstand. If this be true, is it not unaccountably strange that *millions* of the best and wisest of earth have, through succeeding centuries, failed to learn that submersion of the entire body in water, in the name of the Father, the Son, and the Holy Ghost, only is baptism?

And it is asserted that we have no proof that pouring or sprinkling water upon a proper subject, in the name of the Father, the Son, and the Holy Ghost, is baptism. Has it never occurred to my friend, in reading the New Testament, that it was somewhat remarkable that John and the apostles always found water suitable for baptism just where they preached, whether at Jordan, or beyond Jordan, or at Enon, or in Jerusalem, or in the jail at Philippi, or in the desert, or at the prayer-meeting, or in the house of Cornelius, or in the house of Judas, wherever they happened to be? We have not a single instance of their going to search for water, as our immersionists have frequently to do. This of itself is a strong probability against immersion, and in favor of affusion.

I am glad to say that I have given the subject a pretty thorough examination, both in the light of the classics and of the Holy Scriptures, and I am perfectly satisfied with our faith and practice. I make this declaration with all candor and honesty. As baptism is a Christian institution, we can understand it only by an investiga-

tion of the Holy Scriptures. Neither the Greek classics nor lexicons can instruct us to any considerable degree as to the nature and mode of baptism. I propose to confine my investigations to the Scriptures. I am willing to risk the cause which I advocate with them. If my arguments are not sustained by the law and testimony of the word of God, I am willing that they should fall, for that is the only tribunal that can decide this question in a satisfactory manner. "To the law and the testimony," then, is my motto.

The difference between me and the brother, and his church and my church, is this: they contend that the word designating this rite is specific; we, that it is generic. I desire to define my position exactly. I do not wish to be misrepresented. He contends that the word used in the New Testament to designate this rite, is a specific word, having only one meaning, and that meaning is *dip* always and every-where. The position which I take is that the word is a generic term, that in its religious or ecclesiastical sense it means a symbolical washing or purification, and not a literal washing or purification from sins. It is a washing that may be performed either by immersing the person in the element, or applying the element to the subject, pouring or sprinkling it upon him. It implies bringing into contact the subject and the element, water, while the formula prescribed in the New Testament, "In the name of the Father, the Son, and the Holy Ghost" is repeated.

The first passage in which these words occurs, and to which I will call your attention, is Mark vii: 4. I will read the whole context: "And when they saw some of his disciples eat bread with defiled, that is to say with unwashed hands, they found fault. For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the traditions of the elders. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the *washing* of cups, and pots, brazen vessels, and of tables."

In Luke xi: 38, we read the following language, and here also I will read the context: "And as he spake, a certain Pharisee besought him to dine with him; and he went in and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first *washed* before dinner. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness."

You, who are not familiar with this question, may be ready to inquire why I have read these passages. I have read them for the purpose of showing that the term used to designate the Christian rite is generic. The Pharisees found fault in Jesus Christ, because he did not wash before he sat down to meat. The word rendered "wash," is the very same word which is employed to designate the Christian rite called baptism. It is the word *baptizo*. Is it here rendered "*dip*"? It can not be rendered "*dip*," and preserve the

true and proper meaning. I wish I had the new translation, that I might see whether it is rendered "dip" in this place. I hope the brother will enlighten us upon this point. We find here a specific case of washing the hands. It is stated that except they wash their hands, they eat not.

From this specific case of washing the hands we proceed to a generic case of washing which establishes the generic use of the term *baptizo*. It is evident, from the whole connection, that the meaning of the term here is *purify*; for does not the Savior tell them that they were particular to cleanse the outside of the cup and platter, so that it would present a neat and clean appearance, while within they were full of ravening and wickedness; and that, while they gave their attention to the little, and comparatively insignificant, things of the law, giving tithes of mint, anise, and cummin, they neglected the weightier matters of the law; and that if they would only give alms, and preserve a pure heart and conscience, then all things would be pure to them. This tradition of the elders, that they must *purify*—that is, *baptize*, for that is the term employed—when they came from the market, and before they sat down to their meals, was altogether unnecessary; their hearts and consciences were not to be reached, and cleansed, and purified in this way. I affirm that, in this place, the word does not mean *dip*; I aver also that all the probabilities in the case favor the idea that these "*baptisms*," which are called "*washings*" in this place, were performed by affusion, and not by dipping. Mark my language: I do not say they were actually performed in this way, but all the probabilities favor the idea that these ceremonial washings, or baptisms, were performed by affusion, and not by immersion or dipping.

The first argument upon which I base this assertion is the fact that the frequency of these baptisms renders immersion quite improbable. They were performed before eating, and after returning from the market. Let us make some inquiry with reference to the character of the market-place, and the frequency of their visits to this place. I will read from Acts xvi: 19, and xvii: 17:

"And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market-place, unto the rulers, and brought them to the magistrates.

"Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans and of the Stoics encountered him."

Here poets entertained the people with their recitations, and dramatists with the performance of their plays; magistrates administered justice in this place; and here also philosophers taught. It was a place of general public resort, not only at Athens and Rome, but also at Jerusalem, which was, at that time, fast copying the usages of foreign cities. It is, then, exceedingly improbable that, on re-

turning from the market, to which every one, and especially the Pharisees, resorted, almost every day, and before eating, they immersed themselves, or that what are here called washings or baptisms were performed by immersion. The probability is that affusion was the mode of performing them.

Again: Their character being religious or ceremonial, and sprinkling being particularly efficacious for the purification of unclean persons, it is probable that sprinkling was employed. All the purifications enjoined upon the Jewish people were performed by sprinkling. At least, sprinkling, or pouring, alone was enjoined. Immersion was never enjoined upon them by divine authority, nor by the religious traditions of the elders, which they considered equal in authority with those things which God himself had enjoined. As sprinkling and pouring were regarded as efficacious, we argue that the baptisms alluded to were doubtless performed by affusion.

In the next place, the objects baptized or washed render affusion probable. What were those objects? Cups, pots, brazen vessels, and couches—for the word here rendered table means bed, or couch; and Bagster, in his "Lexicon of the New Testament," gives it that meaning, and no other. Whenever any of these objects came in contact with a man who had been to the market, they contracted impurity and defilement, and it was necessary, according to the idea of these Pharisees, and these men who received the traditions of the elders, to baptize them, in order to purify them before they were used again. If you will refer to John ii: 6, you will be enabled to understand something more with reference to these ceremonial and religious rites: "And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece."

Now, we understand that those vessels, in the house where our Savior attended that wedding, in Cana, of Galilee, were vessels for holding the waters of purification, or baptism. The largest estimated amount contained in any one of those vessels, we have been able to find, in all our investigations, was twenty-two and a half gallons. Was it possible for these men to wash their tables, couches, chairs, and stools in these vessels of water, if it was to be done by immersing them? If the thing defiled was put into one of these vessels, it defiled all the water contained in the vessel, and it could be used no further. We learn, from Jewish writers, that the way in which these purifications, or baptisms, were administered, was by taking a bunch of hyssop, and dipping it into clean water, and then, with the bunch of hyssop, sprinkle the water of purification upon the man who had contracted defilement; or the couch, or vessel, which was considered unclean. The water was merely sprinkled upon them, and they were considered purified. To this day, the washing of the hands is not performed, among Oriental nations, by dipping in the hands, as with us, but by pouring the water upon them. That this



was the ancient custom, may be seen by reference to 2 Kings iii: 11: "Here is Elisha Ben Shaphat, who poured water on the hands of Elijah." According to the accounts of travelers who have recently been in the East, this is still the custom.

I have now shown, I think, that the probabilities, in this case, clearly warrant the conclusion that these baptisms, which are called washings, were performed by affusion. If the brother affirms that these baptisms were by immersion, I want him to prove it. He will affirm it, for he teaches that *baptizo* is specific, and never means any thing but *dip* or *immerse*. The same term is used here, and it will not do for him to say that these passages have nothing to do with the question. He must show that it means *dip* here, and nothing but *dip*. He must show that it here retains its specific idea. I am contending for its generic sense, and I have nothing more to offer upon this point now.

I will proceed next to call your attention to a case of actual baptism, where a person was actually baptized, by a man appointed for that purpose, and one that the brother will recognize as a baptism. It is mentioned in Matthew iii: 6: "Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins."

I wish here to make a statement. Men talk about immersion as though it were as plainly taught in, and written upon the face of, the New Testament Scriptures, as it is possible to be, and they often seem astonished that any man has the audacity to advocate any thing else. I tell you, my friends, it is not there, and you can not get it there, without a process of deduction, to save your life. No man has ever attempted to prove immersion without leaving the New Testament and going to the Greek lexicons and classics. When Mr. Brooks forsakes the New Testament, and goes to the classics and lexicons, he gives up the position that the Bible plainly teaches immersion. If the brother is willing to affirm to-day that the New Testament teaches immersion, I want him to prove it from the New Testament alone, and let the lexicons and the classics go. I contend that the New Testament Scriptures fix unmistakably the meaning of this term, as it is used with reference to the Christian rite. I am willing to stand by them, and to abide by their decision. There is no passage in the New Testament that can be regarded as affording more evidence of immersion than that which we have read: "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." The whole theory of my brother is to be wrought out of the little preposition "*en*"—*in Jordan*. There is another passage which reads very much like this: "John did baptize in the wilderness. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins."

Again: In John x: 40, we read: "And went away again beyond Jordan, into the place where John at first baptized; and there he abode."

Once more we read the following language, used in John 1: 28: "These things were done in Bethabara, beyond Jordan, where John was baptizing."

Is there any thing in these passages to denote the mode? Is it declared how he baptized? It tells where he baptized, that he baptized in Jordan, but, according to the rendering here, there is nothing that describes the mode. He also baptized in the wilderness and beyond Jordan, but is there one word about the manner in which the rite was administered? Does it tell whether he immersed them in the river Jordan, or poured water upon them, or sprinkled it upon them?

The Greek word here translated, "in," is *en*, and Schleusner, in his celebrated lexicon of the Greek New Testament, has given it thirty-six distinct senses. It is translated in King James's Bible by thirty-two vernacular terms, according to Thorn; and Bagster, who lies before me, gives it more than twenty meanings. Yet he bases an argument, and makes it exclusive, upon a term that has such a variety of meanings, and is translated by such a variety of vernacular terms in the New Testament itself.

The primary meaning of the term, is *locality*, and that is what it means in this place. It does not tell any thing about how John baptized, but where he baptized. He baptized *in* Jordan and *in* the wilderness, and beyond Jordan, and not a word is said about the mode in which that baptism was administered. I do not ask you to take my mere assertion for this; I will prove from the passages I have quoted, that the word means locality in these places where it occurs.

In John x: 40, we read as follows: "And went away again beyond Jordan, *into the place* where John at first baptized, and there he abode."

When John's baptism is first mentioned, it is said, "There went out to him all Judea, and all the region round about Jordan, and were baptized of him in Jordan." If the brother contends that John went right down into the waters of Jordan, deep enough to dip those who applied to him for baptism, then he must admit that Jesus abode in the water; for an inspired writer declares that Jesus went *into the place where John first baptized, and there he abode*. If he believes that, he must certainly believe that Jesus Christ was a Campbellite. See what absurdities men sometimes run into. Do you not see, plainly, that it denotes locality, and that the word which is rendered "in," simply means "at," in this connection. It is said that Jesus abode in the place. I call the brother's attention to the fact that it is the place where John baptized.

There is another passage which settles this thing: "These things

were done in Bethabara, beyond Jordan, where John was baptizing." That is, on the other side of Jordan. The word, in this place, denotes simply locality, and these passages prove it; and whenever he takes the position that John went down into the waters of Jordan, to a sufficient depth to immerse those whom he baptized, he must take along with him the declaration that Jesus went into the place where John had gone, and there abode. It will not do to say that he went to Bethabara and abode there, for it is the very place. Language can not be more positive and more emphatic. I venture to say, that in these passages there is nothing at all to indicate mode. The word simply denotes the place where the thing was done, and has no reference to the manner in which it was done.

I desire to show you into what absurdities and what contradictory statements good and great men may sometimes be betrayed by this exclusive idea of immersion. The learned Alexander Campbell, in his debate with Dr. Rice (page 185), says that the literal meaning of the word "en," is always "in," and that it never means *at*, *with*, or *by*, except by figure. I want to read a few passages from the New Testament, and see whether it is used in a literal or figurative sense. "Swear not at all; neither ("en") by heaven, nor (*en*) by thy head." Is the common translation "by" figurative in this passage? Will my friend say so? Mr. C. says it is. Again: "They that take the sword shall perish ("en") *with* the sword." Is that figurative? Mr. C. says "en is neither *at*, *with*, nor *by*, except by figure." Once more: "*On* ("en") these two commandments hang all the law and the prophets." "There was a man ("en") in the synagogue ("en") with an unclean spirit." Alexander Campbell was certainly mistaken. He was driven to this error by his erroneous and exclusive idea of baptism.

I desire to call your attention to one more passage, with reference to John's baptism: "And John was baptizing in Enon, near Salem, because there was much water there." The term used is plural in the original, and means, with its adjective, "many waters." There is nothing said to indicate the mode here. If much water was necessary for dipping then, why did he leave Jordan? It is sufficient for our purpose to say that no such water, as my friend contends for, has ever been found, in this locality, by modern travelers. The inference of my friend is, that the much water was needed for the purpose of immersing. I venture to say further, that all the probabilities favor the idea that John's baptism was administered by pouring. It had reference to the baptism of the Holy Spirit, for John says, "I indeed baptize you with water: He shall baptize you with the Holy Ghost."

I now pass on to notice more particularly the baptism of Jesus. In Matthew iii: 16, it is said that Jesus went up out of the water. Here the whole proof of immersion is made to rest upon the words "out of." It is not said how he was baptized. It is not said he

was immersed, or that the water was sprinkled upon him, or any thing of that kind. The only thing upon which my opponent depends to prove immersion is the fact that it is said, "he went up straightway out of the water." The word rendered "out of" is *apo*. Schleusner gives it twenty meanings: Bagster defines it, "*forth, from, away from; hence it variously signifies departure; distance of time or place; avoidance; riddance; derivation from a quarter, source or material.*"

It will not do to base an exclusive argument upon a word so variously rendered. You see it could just as well be rendered "away from" as "out of." But the following facts, according to my judgment, fix the mode of John's baptism. He says, I indeed baptize you with water; but he, that is, Christ, shall baptize you with the Holy Ghost and with fire. John's baptism had reference to the baptism of the Holy Spirit. In the passage which we have just quoted, two things are mentioned, each of which is called baptism. In these baptisms we find that different elements are used. If we can ascertain, correctly, how either of these elements (whether water or spirit) was applied, then, since the same thing was done with the other element, the question is settled forever. We now call your attention to the baptism of the Holy Spirit, to which John's baptism referred, and which was given on the day of Pentecost. I will read the account of it as given in Acts 2: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." The new translation, upon which my brother places such a high estimate, renders the language of John as follows: "I indeed immerse you in water, but he shall immerse you in the Holy Ghost." Do you see any immersion here? Unfortunately for the new translation, the word *pour*, in the 17th verse, is retained, which does not agree with the idea of immersion. A baptism of fire rested upon each of them, and they were all filled with the Holy Ghost. How was the element, spirit, administered? Peter gives an answer which ought to settle the question forever, when he says: "This is that which was spoken by the Prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." Joel and Peter designate that which John and Jesus called baptism, by the specific term *pour*. We have ascertained how the element spirit was administered; and is it not evident, then, that the element water was administered in the same way? Now the brother will tell you that the Spirit was not really poured out, but that the language is figurative. Well, suppose that it is figurative,



does not the Holy Spirit know how to use figures correctly, and can the term pour represent immersion? Never! So he may oppose the idea of the literal "pouring out of the Spirit," if he chooses, and contend that the expression is figurative. But is it not evident that, if it was designed to represent immersion, that the wrong term was used? Again, at the house of Cornelius it is written that, while Peter spake, the "*Holy Ghost fell on them that heard the word;*" and Peter, in giving an account of this transaction, says, that the "*Holy Ghost fell on them as on us at the beginning,*" and adds, "then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost." Is there any resemblance between the descent of the Holy Ghost, or the cloven tongues like as of fire, that sat upon each of them, and immersion? Was there any thing in the gift of the Holy Spirit which is designated by the terms "pour" and "fell," to suggest to the mind of Peter the idea of water baptism, if that baptism was administered by immersion only? He reasons upon the association of ideas: One idea suggests another, because of the likeness or similarity between them. Is there any similarity between the *pouring out of the Holy Spirit and immersion*? None whatever!

Having shown that the descent of the Holy Spirit upon the apostles and first Christians is called baptism, and that the action is expressed or designated by the terms "pour" and "fell," why may we not call the *pouring of water*, baptism? If the pouring of Spirit is baptism, why is not the pouring of water baptism? I wish to make this thing plain. Suppose that you had never seen nor heard of such a thing as baptism, would you have any correct idea of it? If I should tell you that on yesterday, in the city of Lexington, I baptized forty persons with water, you would not know what I had done; and suppose I tell you that I propose to baptize as many as will receive it this afternoon with alcohol. You come, in utter ignorance of the nature of baptism, to witness the performance. Half a dozen candidates present themselves to receive this baptism, and I take the alcohol and pour it upon them. Now, I ask you, in all candor, if nine hundred and ninety-nine persons out of every thousand who witnessed this baptism, if they had never seen the like before, would not infer that I baptized those persons at Lexington, on yesterday, by pouring the water upon them? I believe they would. If, then, the baptism of the Holy Spirit was administered by the Spirit's being poured upon those who received it, and the very same thing was done with water, as John and Christ both declare, in the name of common sense and reason, why was not the water administered by pouring? We have, I suppose, no warrant for pouring? None at all! If the brother will show as clear a case of immersion from the Bible, as we have shown of pouring, I will yield the point in dispute. We have shown a clear case of baptism

by pouring, for the Holy Spirit was poured upon them, and the Scriptures call it baptism. I will make a starting point of this. I have not yet called your attention to a single case of Christian baptism by water; for nearly all parties agree that Christian baptism was not instituted until the day of Pentecost.

How would Peter have reasoned, if, when God had just baptized him with the Holy Spirit, by pouring it upon him, he had commenced dipping the people, and called that action baptism? Had you been there, and had God sent down his Spirit upon your heart, and assured you that the promise of the Savior to baptize with the Holy Spirit was then fulfilled, what would have been your idea, as to the correct mode of water baptism? I think the supposition that the three thousand converts, made on the day of Pentecost, were immersed, is unreasonable. The probabilities are all in favor of the idea that they were baptized by affusion, because God had just administered a baptism of the Holy Spirit, by affusion, to those persons who were to administer water baptism. The probabilities are decidedly against dipping in this case. In the first place, there was no place in which to dip. My good brother can not, for the life of him, find a single place for immersing that multitude. The great laver at the temple, and all the facilities for immersing, were under the control of the Jews, the bitter enemies of Jesus and the apostles, and it is not reasonable to suppose that they would have allowed them the use of the temple, or their cisterns, for the purpose of immersing into the name of Jesus. In the second place, if they could have found a suitable place for immersing, it was physically impossible for the apostles to have immersed that multitude. If you will count the number of persons to be baptized, and those who were to administer the rite, and mark the length of time necessary to immerse each man, you will discover that it could not have been done. Twelve apostles could not immerse three thousand persons in the given time; but our immersionist friends bring forward the seventy disciples to assist the apostles; then they have eighty-two administrators; but that only increases the difficulty, instead of removing it, for, as we have already shown, they can not find one place in which to immerse, and if they could find such a place, but one administrator could occupy it; but they must find eighty-two places for their eighty-two administrators; so this, then, only augments the difficulty. I do not say that they were not immersed, nor do I say that they were baptized by affusion; I want you to bear that in mind. I simply say that the probabilities are in favor of affusion. If my opponent says that they were immersed, I want him to prove it, and he must prove it, or give up his exclusive system. Here is the first case of Christian baptism, and we have shown insurmountable difficulties in the way of immersion.

The probabilities are in favor of affusion. My opponent affirms that this baptism was performed by immersion, and I call upon him

to prove it. It is simply said that they were baptized; but he will go back and begin with "*bapto*," and "*baptizo*," and "dip," and "nothing but dip," and all that sort of thing, to prove that they were immersed. But I will confine him to the New Testament. I will explain these terms by their simple grammatical and logical connections. I do not desire any Greek lexicons, or any classical authors to assist me, because there are no difficulties in the way of affusion. None on my side of the question. All the probabilities are in my favor, and against him, yet he affirms an exclusive mode. I want him to prove his position by the word of God. If he will do so, I shall be perfectly satisfied, and will never sprinkle another infant as long as I live. Until he does prove it, I intend to continue in this apostolic way, God being my helper. If my opponent will produce one single case of immersion, to sustain his position, from the Bible, as conclusive as the one which I have brought forward—that is, the baptism of the apostles, and the one hundred and twenty persons with them, by the affusion of the Holy Spirit, then I will yield the point in debate.

We will go, in the next place, to the house of Cornelius. Another case of Christian baptism is here recorded. We read, that while Peter preached the remission of sins through faith in Jesus Christ, the Holy Spirit fell upon them, and Peter says: "It fell on them as on us apostles at the beginning." Again he says: "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" Is there any thing to indicate mode here? Nothing at all. He does not even say that they were baptized; but he asks the question, "Can any man forbid water?" etc. This is the second case of Christian baptism. My brother assumes that these men were immersed. I want him to prove it. I do not say that they were baptized by affusion, but I say that the probabilities are in favor of that theory, because the language indicates that the water was to be brought to them, and not that they were to be taken to the water. He does not say: "Can any man forbid that these men should go out and search for water, that I may dip them?" but, "Can any man forbid water, that these should not be baptized?"

The next case that claims our attention is the case of the eunuch. I will read the portion which gives an account of it:

"And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip." Is there any thing here to indicate mode? They both went down into the water. That is one transaction. And then they came up out of the water. We have already examined the expression "*out of*," and shown you that it is a term of various import. I believe that another word is here used. The word is *ek*, which is susceptible of a variety of renderings. It is

just as unfortunate, in this respect, when employed by my brother, in support of his theory, as the other terms I have noticed. I wish here to lay down some laws of criticism, and call upon Mr. B. and his friends to take and apply them to every case of baptism recorded in the New Testament, and see whether or not they are correct.

Rosser, in his work on baptism, lays down the following rules:

(1.) "When voluntary motion into a place is signified, 'eis' is used before both the verb and noun, or pronoun.

(2.) "When voluntary motion out of a place is signified, 'ek,' or 'ex,' is used before both the verb and noun, or pronoun.

(3.) "When motion to, or unto, a place, is signified, 'eis' is used only before the noun, without the verb and preposition.

(4.) "When motion upward or downward from a place, or to a place, is expressed, a preposition is used, both in composition with the verb, and before the noun, or pronoun; but in this case, the prepositions are not the same, nor of similar import."

*(Time Expired.)*



## MR. BROOKS'S FIRST REPLY, ON THE FOURTH PROPOSITION.

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN:

MR. FITCH has filled his hour in delivering the speech to which you have just listened; still, in harmony with the principle which he laid down yesterday, I wish to say I do not believe it. No, sir, I do not believe one word of this speech. My reason for this is, that he has only uttered it once—*just once*. It would be wrong, under the circumstances, to force upon him the responsibility of the speech he has made, when it is remembered that he said on yesterday that he rejected the second of Acts because the apostles had used the language but once in all the Bible. He pronounced his speech just once, and unless brother Hiner will indorse it, I do not know that I ought to answer him. [BRO. HINER—“*I indorse it all.*”] He says he indorses it. I will proceed.

One of the rules of our discussion requires that the affirmative shall state, and definitely define, his proposition, so that it shall be clearly understood. You will observe that my friend attempted no definition of his proposition, and, if you have faithfully listened to him, you will remember that he made no attempt to prove the proposition he is here to affirm. The proposition reads:

“The sprinkling or pouring of water upon a proper subject, by a proper person, in the name of Father, Son, and Holy Spirit, is Scriptural baptism.”

My friend and I have no controversy about the proper subject, or the proper person to-day; but I shall be compelled to object to the last part of the proposition: that baptism is *in* the name of the Father, Son, and Holy Spirit. I will not debate that question now, for we have not the time to do so; but I enter my most solemn protest against it. From the moment in which the Spirit descended, on Pentecost, to this hour, no man was ever baptized *in* the name of the Trinity, by divine authority. Christ said, “All authority is given unto me,” and he sent them to teach and baptize the nations in his name, by virtue of that authority; and the apostles, as he had commanded them, invariably baptized *in the name* of Jesus Christ. Divest the proposition of the unnecessary verbiage which my friend would force into it, and we have left simply this: *The sprinkling, or pouring of water upon a person, in the name of the Lord Jesus Christ, is Scriptural baptism.*

Mr. Fitch told you that it was not his purpose to prove that either sprinkling or pouring was baptism. In addition to this, he has

manifested great anxiety, more than once, to get me on the affirmative—to induce me to affirm that immersion is baptism. He tried to effect that in his preliminary remarks. I want him to understand that I am not on the affirmative to-day. His business this morning is to affirm that sprinkling or pouring is baptism, and to this work I shall hold him throughout this discussion. I know it is unpleasant, but this is his legitimate work. My business is to deny this proposition, and to this end alone I shall labor, in this investigation.

My friend has made an effort to prove that baptism means to purify and to wash, and I believe at last he tried to prove that the baptism of the Holy Spirit, on Pentecost, was a pouring. With this single exception, he made no attempt at proving his proposition. I desire to notice a few points in the first part of his speech, and then to pass on to the consideration of the argument I have to present against this proposition.

He says he does not contend that any one mode is specified in the Scriptures; and, indeed, he objects to an exclusive mode. *He does not contend that any one mode is specified.* Indeed! Then, whenever he sprinkles a person, or pours water upon that person, he does that for which he has no specific authority—for which he has *no* authority from the living God. Besides, if the Word of God does not specify any mode, how does he expect to derive, from that Word, any proof of his favorite mode of pouring or sprinkling? He yields the whole question, in this admission. If the Scripture does not specify either sprinkling or pouring as baptism, then he has no authority for either, and his proposition falls to the ground.

My friend entered, this morning, into some statistics. I told him, the other day, his statistics were false, and, from that time to this, he has produced no proof of them. I reiterate the statement, that they are absolutely untrue. As an evidence of this fact, I want to call your attention to the religious history of the world, as it stands. The Roman Catholic Church, in the first place, numbers one hundred and seventy-five millions. The Catholics are far more numerous than he makes it appear. The Roman Catholics all tell us that immersion was the primitive and scriptural practice, and that they have changed the rite to sprinkling and pouring, by the authority of the Church. In addition to this, the whole of the Greek Church still practice immersion. We have, then, fully one-third of the Protestant Pedobaptist Church that believe in, or practice, immersion. Even in the gentleman's own Church, this is the case; and yet, he has gathered all this aggregate number of Greeks, Roman Catholics, and Protestants, and put them down as anti-immersionists. The whole statement is untrue, and I challenge the gentleman for his statistics. The great majority of this world are to-day on the side of immersion. The Roman Catholics will tell you they changed the ordinance, as they claim they had a right to do. Besides that, a great part of the Pedobaptists in this country believe in and practice immersion; and

yet, my friend tells us they are all to be counted against us. On the contrary, we positively affirm that five-sixths of all professed Christians are witnesses for immersion.

But again: It is strange, he says, that the apostles always found water in which to immerse. I do not know that this is any more wonderful than that we modern immersionists always find water where we go. Yet it is a wonderful thing that those primitive Christians could find water, and did find water. It is hardly worth while to notice such statements. We proceed to the argument.

My friend was afraid, this morning, that we would go into the classics. He seemed to be very much concerned lest we should have something to do with them on this occasion, and he tried to break the force of what I might have to say, by saying, "I do not care a fig about your *baptizo* and your *bapto*," etc. I wish to make a single criticism here. This word *baptizo* is the word that the Spirit of God uses in the Bible. It is stamped by the inspiration of God's Spirit; yet my friend says he does not care a fig for it. God help the spirit of the man who can stand up and say he does not care for the Inspired Word! Oh, to what depths of extravagance are we carried by fanaticism and partyism! You might as well say you do not care a fig for all the word of God, as to say you do not care for one word; for the Son of God says, if you take from the words of this book, your part shall be taken out of the Book of Life. I do not know that my friend understands fully the responsibility of his position. When I heard the expression fall from his lips, I was astonished at the titter that went over this house among his friends; they, too, do not care a fig for this Inspired Word.

Do you know the sense in which my friend uses the term "Campbellite"? He uses it as an opprobrious term, and he likes the word. My friend knows and adopts this use of it, and yet he flippantly told you, yesterday, that the Son of God must have been a Campbellite! The Son of the Living God has a term applied to him which is a term of opprobrium, in every sense of the word, and that by a professed preacher of the Gospel! Has my friend no more respect for the Son of God and Mary than to apply to him a term like that? Sincerely do I pity the thoughtlessness of the man.

But I go to the classics, notwithstanding his objection; I go not there for the purpose of separating what is united together; I go not there to prove that immersion is baptism; but I go there for this: To show that sprinkling and pouring are not in the word *baptizo*, as used in the classics.

My first argument is based upon the fact that the word was never used, during the two thousand years in which the Greek tongue was a living language, by any writer, either literally, metaphorically, or metonymically, in the sense of sprinkle or pour. I have some use for the classics to-day. This word was never used in either sense, and we have nothing to do with the question whether it was

used in the sense of immerse. I want the gentleman to find one passage where a classic writer uses *baptizo* to mean sprinkle or pour. We have nothing to do with *bapto*, for that is not the word we are discussing. *Baptizo* is the word always used by the Savior and apostles. He will not find the use of that word in either sense in any of the classics. I hold in my hand a work by one of the most distinguished scholars of this age—Dr. Conant. He says, in the introduction of this work :

“The meaning of the Greek word *baptizein* has been so obscured by the denominational controversies which have sprung up within the last two centuries, that nothing less than a *complete historical exhibition of its use, both in Pagan and Christian Greek literature*, would suffice to place the matter in a clear light.

“The *entire argument* is set before the English reader, in his own language ; the authorities for the use of the Greek word being fully given, in translations made as literal as possible.

“The examples of the common meaning and use of the word, in Sections I and II, are from every period of Greek literature in which the word occurs. *They include all that have been found by lexicographers, and by those who have written professedly on this subject ; and these, with the examples added from my own reading, exhaust the use of this word in Greek literature.*”—Conant on *Bap.*, *Introd.*

Dr. Conant tells us he has here exhausted the use of this word, and he gives us two hundred and thirty-five instances of its occurrence in the Greek classics, and there is not one single instance in which it can be translated by either sprinkle or pour. Here we can have the benefit of both the Greek and the English translation, and in not one instance is it used in either sense.

Now, suppose you take the English word “dip,” and follow its history for two thousand years, and under all circumstances, when used by poets and philosophers, historians, tradesmen, etc., and you find that it was never used in the sense of sprinkle or pour. In every instance of its use, literally or metaphorically, we find it means to put into some fluid or penetrable substance. Now, what would you think of a man who, in translating this word into the French, would persist in saying it meant sprinkle or pour, and should assert that it was a generic word ? This is as specific as any other English word he can find. With just as much reason may he say that *baptizo* means to sprinkle or pour.

My second argument is founded upon the fact that not a single Greek lexicon gives sprinkle or pour as a definition of *baptizo*. I presume to say that Dr. Rice was just as competent, and had as many advantages and opportunities to procure the best and the greatest number of the lexicons of earth as any man on this continent, and that he had as many friends in this and the old world to assist him. Yet Dr. Rice could not find one that gave such a defi-



inition of *baptizo*. My friend is committed on the subject of lexicons. He lately delivered a discourse on baptism in this town, to which I replied. He took the position that lexicons were the highest authority, and in proof of the proposition that *baptizo* meant sprinkle or pour, he quoted Webster's definition of the word baptism. He thought nobody would reply to him, and he read the definition of an English word from an English lexicon to show the meaning of a Greek word. This was an ingenious effort on the part of the gentleman. I will not say he intended to deceive, but did he not know that Mr. Webster's lexicon was of no authority in this matter? Why did he not turn to the Greek lexicon? He quoted Webster's definition, which defines an English word, to prove to us that the meaning of the original Greek word was simply to apply water to the person as a religious sacrament. The gentleman said, upon that occasion, that lexicons were of the very highest authority. Now, Mr. Fitch, I defy you to produce before this audience one, among the many lexicons that have been written, and to which Rice and Campbell appealed in their celebrated debate, that gives either sprinkle or pour as a definition of this word. Not a Greek lexicon extant thus defines the word.

But again: I propose just here to allude to another fact. My friend, this morning, intimated to us that this word was a generic term, and that it meant to wash. He will tell you some of these lexicons give wash as a secondary meaning of the word. We grant you that fact. Yet to dip is the primary meaning, as given by all; while some of them, indeed, give wash as one of the secondary meanings of the word. Now I want to look for a moment at this question, and to dispose of it briefly.

In the first place, suppose that I grant that *baptizo* sometimes, and in a secondary sense, means wash. What does my friend gain by the admission? Washing may be done where neither sprinkling nor pouring is practiced. Washing is more frequently done by immersion. My friend has to prove that sprinkling or pouring—not washing—is scriptural baptism. He will not come to the question one single time to-day. He will make it wash and purify; any thing but what he came here to prove to this people.

In the second place, my friend will not call the thing he does washing, when he only puts his hand in a little water and just lays it on the forehead of an infant in that way. [Putting his hand on the lamp.] He will not have the temerity to say this is washing. Clearly, then, if he should prove that *baptizo* means to wash, he gains nothing for his proposition.

In the third place, if it means wash, it is only the metonymical use of the word—putting an effect for the act itself. Dr. Rice quotes twelve learned lexicographers, every one of whom are against the doctor. His own witnesses fail to stand by him, and the greatest lights among the Pedobaptists on this continent disagree with

him. I quote a passage from his debate, in which he yields the point in controversy. He says:

"Let me here distinctly remark that I am not contending that the word *baptizo* definitely expresses pouring or sprinkling."—*Campbell and Rice Debate*, p. 70.

Thus the doctor yields just what my friend is here to prove. Well, if Dr. Rice, with all his great learning and powers of debate, would not even make an attempt to prove our proposition, will my friend succeed? How, then, did Dr. Rice make it appear that *baptizo* meant to wash, to cleanse? The doctor says *baptizo* means to wash, to cleanse, etc. An object can be washed without immersing it; hence *baptizo* does not always mean to immerse. An object can be washed by pouring; hence *baptizo* means to pour. This is, in substance, the argument by which he reaches his conclusion. By the doctor's own confession, then, this is the only argument by which *baptizo* may be made to mean sprinkle, or pour. It does not mean, necessarily, to wash, because a thing may be baptized in fire or blood. This definition is based only upon an effect put for the act, and that not a necessary effect. I do not know how better to expose this fallacy than by asking your close attention to the following illustration, drawn from the word dip:

When any thing is dipped or immersed in water, it is washed or wet (but these are the effects of dipping); hence to dip does not necessarily, but only by metonymy, mean to wash or wet. Now, to illustrate: If a piece of red-hot iron be dipped in water, one effect is to cool it; hence, metonymically, dip may mean to cool, as well as to wet or wash. But the iron may be cooled by pouring or sprinkling water on it; hence, according to Dr. Rice and Mr. Fitch, dip means to pour or sprinkle.

Just let me state this illustration once more; I want the most humble to comprehend it: By dipping a thing into water, we wet, or moisten, or wash it, as the case may be; therefore dipping means to wet, wash, moisten. But dipping a piece of hot iron into the water cools the iron; therefore dipping means to cool. But the cooling may be effected by pouring or sprinkling; therefore to dip means to pour or sprinkle. And again: One effect of dipping hot iron in water is to heat the water: but water may be heated by placing fire under a pot; therefore dipping means to put fire under the pot! In the same way *baptizo* means to sprinkle or pour.

Such is the logic by which Dr. Rice and my friend would deceive the world, and make them believe that this is a generic word. He can not show a single thing of *baptizo* that I can not show of dip. It is the same sophistry by which he attempts to prove that baptism is the application of water to the person.

Iron may be cooled by dipping, but it may be cooled by applying water to the iron; hence, dipping means to apply water. Just so the person may be washed by baptism. But the person may be washed

by pouring or sprinkling; therefore pouring or sprinkling is baptism, and hence the application of water to the person is baptism. You dip a stick in a coloring fluid, and that stick is dyed or painted. But this may be effected by a brush; therefore to paint with a brush means to dip. This is the logic of these gentlemen. But we pass on.

My third argument is based upon Mark i: 4, 5: "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins."

Did they go out to the Jordan because they wanted to be sprinkled? Is there any thing of that in the circumstances connected with the transactions mentioned here? Does my friend go to the Jordan, and to large bodies of water, to sprinkle the people? Was he sprinkled in the river? Nothing of the kind. There is not one similar circumstance connected with the baptisms of John and with that of my friend. If you want to know what baptism is, go into the word of God, and read this passage, and the circumstances connected with this baptism. As I predicted, just as soon as the gentleman comes to the Bible he begins to translate. This is a peculiar fact, to which I again invite attention. The gentleman is opposed to us translating. He does not want us to translate *baptizo*, because he knows that, if it is ever translated, it will be translated immerse. Again: No scholar or man of letters ever translated it by sprinkle or pour. He knows it, and I want to impress the fact upon you. No; there is not a scholar among these gentlemen here this morning, who has any regard for his reputation, who would venture such a translation. If there be, I want him to take up the Bible, and thus render it, and put his name to it, and give it to me. You will not do it, Mr. Fitch; you dare not do it. There is not one of them who will do it—not one of them. Do you not know that, if it could be rendered in that way, they would do it? If there was one occurrence of the word in all the Bible that could be rendered pour or sprinkle, they would do it. But has any one done it? No; they will not do it, for they know every scholar on earth would laugh them to scorn.

In the case of John's baptism, my friend begins to translate. I enter my solemn protest against the spirit of licentiousness that enters the Bible in this way. "I am opposed to translating it, yet will translate it just whenever it does not suit my taste or theory." Well, how have King James's revisers translated this little Greek preposition, to which my friend alludes? It occurs two thousand and forty-five times in the New Testament. The rule with them was to translate it by "in," because that is its primary meaning. This my friend will not deny. If he will, he does not understand the alphabet of the Greek language. They translate by "in" in two thousand instances in which it occurs. "*En*," indeed, has a great many

definitions, but the question is, what does it mean here? A word is always rendered by its primary meaning when it will make sense, and, unless the context forbids, it must ever be rendered by its first or primary meaning. This they knew, and when they came to the expression "*ebaptizonto en to Iordanee*," they rendered it "baptized in Jordan." They do not dare to render it in any other way. And yet *these great modern scholars*, (?) these men who do not know any thing of Greek, at once begin to revise *this good old version* and take "in" out of the way—because it is opposed to their theory. But, not satisfied with this, we are told that John baptized away over beyond Jordan, at Bethabara. Indeed! Well, the very name Bethabara signifies "the House of the Ford." Now, because the Savior went into that place where John was baptizing, and abode there, he reasons that it was not in the Jordan he baptized. I wish to show you now the—I will not say quibbles, for that is unparliamentary—but the childish sophistries that are put forth on an occasion of this kind: Suppose I were to come to your town to hold a protracted meeting, and should write to the editor of the Apostolic Times, brother Wilkes, and say, "I baptized twenty persons in Winchester;" or to brother Franklin, in Cincinnati, and say, "I baptized twenty-five persons in the baptistry, or (if the Jordan was rolling along by the edge of this place) in the Jordan." Now, would not both reports be correct? And because they were baptized in Winchester, would it appear that they were not baptized in the Jordan? So my brother Wiles baptizes in the Ohio River, and yet he baptizes in Covington. Still my friend will lay hold of a little thing like that to cast a shadow of doubt on what the Baptist did in the Jordan. Besides, he puts the place of this baptism away out in the wilderness. Did not my friend know that the Jordan passed through the wilderness of Judea? He baptized away out in the wilderness! I wonder what became of all the camels and horses the Pedobaptists usually take along with them to John's baptism. So anxious is Mr. Shaffer to get clear of immersion, that he has John packing his supplies of water out into the wilderness, when he could have gone to the Jordan and found water in abundance. I suppose they packed on their backs water enough for all the camels, also, upon which they rode to John's baptism. The simple fact is, that John baptized in the Jordan, at Bethabara, and in the wilderness through which it ran. The Jordan ran through the wilderness of Judea. He baptized them in the Jordan. The word *en* means *in* in this passage. To this the learned *all agree*, and King James's revisers *rendered* it thus, and they are right.

Again, I pass on to my fourth argument. Mark i: 9, and Matthew iii: 16:

"Jesus came from Nazareth of Galilee, and was baptized of John in (eis) Jordan."



"And Jesus, when he was baptized, went straightway up out of the water (apo)."

My friends, I want to call your attention to one thing. I do not say I will always accept King James's translation, for in some instances it is wrong; but I will call your attention to the fact that I have not objected to King James yet; my friend invariably does, when it does not suit him.

He says Christ was not baptized in Jordan, but *at* Jordan. He tells us this word *eis* does not always mean in, and that it also has many definitions; yet he did not confidently tell you what it meant here. I can not get him a single time to tell us what the original means in any given place. Why does he not tell us? No, no; he will not do it. Here his friends tell us it means at, and yet the Savior *came up out of* (apo) *the* water. But my friend tells you that *apo* literally means "from the water." True, and it may be rendered more literally, "from within the water." King James's revisers translate these words just as they read: "Jesus was baptized of John in Jordan," and "went straightway up out of the water;" and I call upon my friend to render these words in any other way. "In," or "into," is the primary significance of the word *eis*. Then, if it makes sense to render the passage baptized *in* Jordan, you *must* render it thus; or, if it does not make sense, then you may re-translate. He tells you, without one word of authority, that it means *at* the Jordan. If he was baptized in Jordan, then, of course, he went down into the Jordan. I know it is very difficult to get a popular audience to see a Greek criticism. It is much more easy to throw out these objections than to clear them up before a popular assembly. But I want to impress this fact upon your minds. Remember that, by the rule of translation, you are to render by the primary meaning, when it will make sense. He will not deny that in, or into, is the primary meaning of the word *eis*. Then, by this rule, you can not render it in any other way. I desire to invite your attention to similar constructions of this word with *baptizo*. Some instances of this usage will more fully convince you than I can do by any other means. I quote examples of its occurrence in this construction, as given on page 62 of Conant's great work:

Ex. 61. "(Around) every thing that is immersed into it;" Ex. 64. "Plunge thyself into the sea;" Ex. 67. "Dipping his hand into the blood;" Ex. 68. "He plunged the whole sword into his own neck;" Ex. 81. "And plunging others with their boats and huts into the lake;" Ex. 84. "I immersed him into wine;" Ex. 119. "Plunged by drunkenness into sleep."

Now, restoring the word baptize in each case, I want to render the preposition *eis* as my friend has done, to show you how ridiculous is his position. Remember that the word *baptizo* is in every case, in construction with *eis*, before the object or element in which the action takes place. We have, then, according to Dr. Fitch:

"Every thing that is baptized *at it*;" "Baptize thyself *at the sea*;" "Baptize his hand *at the blood*;" "Baptized the whole sword *at his own neck*;" "Baptized others with their boats and huts *at the lake*;" "I baptized *at wine*;" "Baptized by drunkenness *at sleep*."

My fifth argument is based upon John iii: 23: "And John also was baptizing in Enon, near to Salim, because there was much water there; and they came and were baptized."

Why was John baptizing there? Because there was much water there. Now, then, could we with propriety say Christ was sprinkled in the Jordan, or that John sprinkled the people in the Jordan, or that he sprinkled at Enon, because there was much water there? Does my friend go to places to sprinkle or pour his subjects, because there is much water there? No, sir. John immersed at Enon, because there was much water there. This is the reason given by inspiration why John baptized at that place. Then John's mode demanded much water. My friend's mode does not demand much water, hence he does not go where there is much. He told us, with Shaffer, that this expression "much water" meant "many waters." I believe the use of the phrase in the New Testament is confined to John's writings. He uses it in the book of Revelation: The voice of God being "as the voice of many waters." Did he mean by many waters the little "drippings from the rocks," of which Shaffer speaks? Again: He represents the mystic mother of Babylon as sitting upon many waters. Did he mean the little drops of water that gurgled from the rocks, and ran down in a little stream, "so small as to render immersion impracticable"? This they tell us in one breath; and yet, in the next, "that a great quantity of water was present there, sufficient to supply the innumerable company of horses and camels upon which the people rode to John's baptism." This is in keeping with their system. Dr. Barclay, who was in Jerusalem for years, discovered, and distinctly marked out this spot. This fact my friend does not seem to know. To this day, there "is much water there," as there was eighteen centuries ago, when John baptized there, *because there was much water there*, and for no other reason. My friend never sprinkles anywhere, because there is much water.

Again: My sixth argument is founded upon Matthew xx: 22: "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?"

This is the metaphorical use of the word. Will my friend tell us that this baptism, of which the Savior spoke, was sprinkling? Let us read it, and see if this is the word: "Are ye able to drink of the cup that I shall drink of, and to be sprinkled with the sprinkling that I am sprinkled with? or, poured with the pouring that I am poured with?"

Will the gentleman say that the suffering of the Son of God may be represented by the few drops of water he pours upon the forehead

of an infant? Was the suffering of the Son of God just a few drops of agony sprinkled upon him? How does the gentleman's position sink into insignificance and contempt, when we stand in the presence of the Son of Mary, and see him bathed in agony—see him overwhelmed in his unspeakable sufferings! Then, is sprinkling or pouring adequate in any way to represent the sufferings of our Lord and Savior Jesus Christ? It dwindles into the insignificance of nothingness in comparison. The sufferings of the Son of God were more than this can represent.

My seventh argument is based upon Acts viii : 35 : "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water : and the eunuch said, See, here is water ; what doth hinder me to be baptized? And Philip said, If thou believest, thou mayest. And he said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still : and they went down both into the water, both Philip and the eunuch ; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught Philip away, and the eunuch saw him no more ; and he went on his way rejoicing."

My friend is at a loss here again. It would seem as if the Spirit of inspiration had purposely intended to rebuke the spirit of the speech he made this morning ; and it could not have done this better than in this quotation : "*They came unto a certain water.*" Now, lest some skeptic should say they stopped *at* the water, it says, "*They went down into the water.*" They had already come to the water, and now they go down *into* the water : for *eis* must be, as it is here translated *into*, and hence it takes them into the water. More than that, lest the skeptic should say that Philip stood upon the banks of that river, or brook, or creek, and that the eunuch went down just with his sandals into the water, getting only his feet wet—to guard, I say, against this species of sophistry, the Spirit says : "*They both went down into the water, both Philip and the eunuch.*" But my friend says this little preposition does not mean *into*, but that it means *to* the water. Over yonder on the Jordan, a little while ago, it meant *at* ; now that he has got around here toward Gaza, it means not *at*, but *to*. Now, do you not see that it does not suit him to have it *at*, and he will put it *to*? And this lawless and incompetent translator stands in your presence to-day, to translate the word of God for you, and does it just to suit himself ; and that, too, without any regard for a single rule regulating the subject. "The word of God is just rendered to suit *me and my purposes*. And yet I am opposed to translating." *Ek* takes them out of the water—both Philip and the eunuch. They went down *into* the water, and now they come *up out of* the water. *Ek* means, primarily, *out of* ; and thus the revisers of King James have correctly rendered this particle. Look at the case for a moment. They came *unto* the water, and *both went*

down into the water. They had already come *unto* the water; now then, *eis* takes them *into* the water, if it takes them anywhere. They had already come to it. They went down *into* the water; hence they must come up *out of* the water. But, it will be said, doubtless, that the passage does not decide who did the baptizing, Philip or the eunuch. "Why," it is said, "if going down into and coming up out of the water are necessary parts of baptism, then we can not decide which baptized the other." But it decides this: that these things are essential to immersion. That they went down into the water, and came up out of it, the context determines, and also, who did the baptizing: "*He* baptized *him*." To say they went down into the water to sprinkle or pour him, would be ridiculous. Then there is neither sprinkling or pouring in this case.

But I pass on to the consideration of my eighth argument: "And now, why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord."—Acts xxii: 16.

In this passage, baptism is called a washing; but is there any thing in the character of sprinkling or pouring that represents a washing? My friend is here to affirm that sprinkling or pouring is baptism. Is there any thing in what he does that represents to us a washing? Sprinkling a few drops of water on a person, can, under no circumstances, be considered a washing. Ananias says, "Arise and be baptized, and wash away thy sins, calling on the name of the Lord." While your body is being washed in the water, your spirit is to be washed in the blood of Christ, from all its guilt and stains.

But again: My ninth argument is founded upon Romans vi: 4, and Colossians ii: 12: "Therefore we are buried with him by baptism into death: that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

"Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead."

I want to call your attention to a fact that my friend admitted in his speech the other day

(*Time Expired.*)



## MR. FITCH'S SECOND ADDRESS, ON THE FOURTH PROPOSITION.

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN:

My opponent, instead of replying to my speech, this morning, spent a considerable part of the time allotted to him, in replying to Dr. Rice. I shall not object seriously to that course, if it suits him. I have no doubt but that he finds it much easier to reply to an absent opponent than to one who is present. He also manifests a desire to get away from me, and to get up a controversy with brother Hiner; but, if he gets out of my hands into *his*, it will be like getting out of the frying-pan into the fire; so he had better stay where he is, if it is uncomfortably hot.

I am sorry that the brother can not understand me. I think I speak audibly enough to be understood; and I do wish, especially when I present an argument, or lay down a proposition, or define a term, he would write it down. I do not like to be misrepresented. I know that when he reads that book, after it is published, he will feel a sense of remorse for having so frequently and so grossly misrepresented my statements. He certainly does not hear well. I am unwilling to believe that he willfully and knowingly perverts my language. He said he would not receive my speech, simply because I had *said it but once*. I have delivered the most of it, substantially, twice before, and he has heard it, because he told you that he had heard me discuss the mode of baptism several years ago, and my argument then was substantially what it was this morning.

But I would remind him that I did not say on yesterday, that I rejected the second of Acts, because God had simply, through the apostles, spoken the language but once. I do not reject it at all. I simply said, that he presented a doctrine, or theory, that came in direct contact with numerous plain, unequivocal passages of Scripture, founding it upon a single text, a single expression, a term used but once, and which is susceptible of a different construction from that which he puts upon it.

And did you see how the gentleman rejected my statistics again this morning? I made a statement, which he denied, and called upon me to prove. Will my good brother Poynter take the trouble to send down to his house and procure the Ecclesiastical Almanac. The figures are there—the statistics, as reported by the various parties of the religious world—and they are probably as accurate as any thing of the kind can be made in the present state of affairs. I shall adhere to my statement, and, if he wants to reject it as

groundless, he can do so; but I know this audience will appreciate the condition of the gentleman, if he considers himself so hard pressed as to be obliged to reject a statement of this kind.

He said that I admitted, in my speech, that Christ gave no specific command for affusion. He is certainly very hard pressed. I made no such statement. I said, that Christ did not ordain a specific mode to the exclusion of other modes. I assumed that he gave no specific command for sprinkling or pouring. I will define my position again. I assume that *baptizo*, as used in the New Testament to designate the rite of baptism is a generic term, and that its religious meaning is "*a symbolical washing, or purifying,*" and that *washing* may be performed by sprinkling, pouring, or immersion. That is the position which I assume. That is the definition which I gave of the word; and yet the gentleman tells you, that I have not defined my position. Does he want any thing more tangible than that? If that is not plain enough, then I am unable to make myself intelligible to him. He wants to know if dashing a little water into the face of an infant can be called a washing. I thought, yesterday, I had gotten him out of the idea that a man was not washed symbolically by throwing water all over him, nor by immersing him. When Christ washed the feet of his disciples, he represented by that act a principle of religion. Peter thought he should be washed from the crown of his head to the soles of his feet, or not at all. Christ corrected that erroneous idea of his. I tell the brother, that a few drops of water are just as significant as any amount of water. The quantity of water used has nothing to do with making it appropriate. One drop is just as expressive as a pint. I hope this will satisfy him on this subject.

He says that Pedobaptists believe in and practice immersion. I venture to assert, that there is not a Pedobaptist in all this land who believes in immersion as he believes in it—not one. I want him to mark that language. I want him to note the distinction I make. There is not a single Pedobaptist in the land who believes that immersion is baptism simply because it is immersion. We believe that immersion is baptism, simply because the person and the element, water, are brought into contact with each other, and the formula of baptism prescribed by Jesus Christ, is pronounced at the time of contact. It is the contact of water with the person which constitutes baptism, and not the simple fact that he goes into the water and comes up out of it. We do not believe in immersion as baptism in the same sense that he does—not at all.

The brother dared me to render *baptizo*, "sprinkle." Well, why does he not dare me to hang myself, or do something most terrible? I consider that it is just as improper to render the word "sprinkle," or "pour," as it is to render it "immerse," because "sprinkle," and "pour," and "immerse," are all specific terms, and *baptizo* is a generic term, as I proved this morning, by showing it was applicable

to any washing. It is used in more senses than one in the New Testament Scriptures. That is the reason why I do not render it "sprinkle," or "pour," and the reason why I contend it is not to be translated by any specific term. It is a generic term, and its exact meaning can not be given by a single specific term. Just here is where he makes a false issue. He wants to know how we can sprinkle a man in Jordan. I have no doubt you can sprinkle him in Jordan as well as you can plunge him in the wilderness. We do not propose to sprinkle him in Jordan. We propose to sprinkle the water upon him, and bring the man and the water in contact, in the name of the Father, the Son, and the Holy Ghost, and then the man is baptized.

But the good brother made a criticism upon the expression "In the name of Jesus Christ." The very same word is used when we are told to believe in Christ. It is believe *eis* Christ. It should read, "believe *into* Christ," as well as "baptized *into* Christ." That does not prove any thing, one way or the other, and it is immaterial whether we admit the correctness of it or not.

I thought yesterday that my remarks with reference to Alexander Campbell would have enabled the brother to discover that I used the term "Campbellite" in no invidious sense. I meant no offense, and my reply to his remarks on this subject is, that it is exceedingly inconsistent for him to become indignant because I used the expression Campbellite, when he compared Methodist preachers to the false, ungodly prophets of Baal. *Persons living in glass houses should not throw stones.* They ought to be exceedingly careful what sort of weapons they employ, and where they direct them.

He asserts that washing can be done without sprinkling or pouring, and wants to know how sprinkling a little water, in baptism, can be called a washing. I will reply that washing may be performed without dipping; then how is dipping washing?

I will return to my direct argument when I have noticed one or two more specimens of the logic used by my friend. In the first place, he animadverted on an expression which I may have used. I do not remember exactly about it. "*I do not care a fig for the word.*" If he is willing to make capital out of such an expression as that, he can do so; I am perfectly willing. He is not advancing the interests of his cause very much, however, by such speeches. I repeat it, so far as the word is concerned, as used by the Greek classics, I don't care a fig for it. The uses to which it is put by them prove nothing in this discussion. All that we desire to know is, how Jesus Christ and his apostles used it. It is their use of it that influences my conduct—influences my judgment—and not the use made of it by the classics.

Did you notice another thing, my hearers? When I undertook to prove that the probabilities were against John's immersing, because an inspired writer states most emphatically that Jesus Christ

abode in the very place where John at first baptized, and, that that place was Bethabara, beyond Jordan, and he came to reply to it, he used the expression "*away* beyond Jordan." There is quite a difference between "beyond Jordan," and "*away* beyond Jordan." He represented me as saying that John was baptizing *away* out in the wilderness, and Jordan running out there, too. Did you know before that the Jordan ran through that part of the wilderness? He says that John baptized there because there was much water there for the purpose of immersing. These words sometimes make quite a difference. In this very connection, he was about to apply the term "quibbler" to me, and then he thought he would not use it. When he feels like using such an expression again, I hope he will remember "*away* out in the wilderness," and "*away* beyond Jordan."

Next, I was held up to the audience as a beautiful specimen of a translator, and it was insinuated that I could translate just to suit my own convenience. I have just as much right to translate to suit my theory as any one else. It is perfectly right for me to do so, if I am competent; and that is a point in regard to which he is not called upon to decide. He tells you that when they were baptizing *in* Jordan, I said it was *at* Jordan; and when Philip and the eunuch came unto a certain water, and went down "into that water," then I said it was "to the water." "At Jordan," and "to the water:" well, what is the difference between "at the table" and "to the table?" But did he tell you that two different words are used? that the word used, when it says "were baptized of him in Jordan," is *en*, and the word used when "they both went down into the water" is *eis*? Then I shall translate, and regulate my translations by the context. I shall read *en* "at," and *eis* "to," if I see fit to do so. "To" is a legitimate rendering of *eis*, as I will prove by quoting some passages in which it is contained. I will first give you Bagster's definition of the word. He says it means *to, as far as, to the extent of, until, against, before, in the presence of, in order to, for, with a view to, for the use or service of, with reference to, in accordance with*; and he also says that it is equivalent to *en*. We see that *to* is a legitimate rendering of the term. If you will refer also to the twentieth chapter of John, and read to the eighth verse, you will see how it is there rendered; that it does not necessarily mean *into*, for it could not possibly be rendered *into* in several places where it occurs, in the chapter to which I have referred. I will read the passage: "Peter, therefore, went forth, and that other disciple, and came (*eis*) to the sepulcher. So they ran both together, and the other disciple did outrun Peter, and came first (*eis*) to the sepulcher; and he, stooping down and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went (*eis*) into the sepulcher, and seeth the linen clothes lie; then went in also the other disciple." The rule of criticism to which I referred at the close of my first speech



applies here. When voluntary motion into a place is signified, *eis* is used both before, in composition with the verb, and before the noun or pronoun. Here are some examples: "Enter into thy closet." Here *eis* is used in composition with the verb, and before the noun closet. "Enter into the kingdom of heaven." Same construction occurs here again. Rosser, in his work on baptism, says that this construction occurs in the New Testament one hundred and forty-five times, and in every instance it denotes voluntary entrance into a place. And nowhere is baptism spoken of in this way. Where it says they went down into the water, the preposition is not prefixed to the verb, but stands before the noun. So with the rest of them. If the brother wants to examine these passages and refute these statements, he can do so.

Rosser also says that he has examined one hundred and seventeen passages where the word *ek* occurs; and, when it means *out of*, the preposition is used both in composition with the verb, and before the noun or pronoun, and it is never once so used when speaking of baptism. So, with reference to the other two rules, he states that there is not a single exception in the New Testament, so far as regards Christian baptism. There are, of course, exceptions, as there are to all general rules, but the rule applies to baptism without an exception.

In the case of Philip and the eunuch, where it is said that both went down into the water, the preposition occurs but once. It is not prefixed to the verb, but it stands before the noun. It is impossible, even supposing that they actually went into the water, to prove immersion. He may make *eis* take them down into the water, if he chooses, and then he has to go to the Greek lexicons to show that he put him under. I told you that my opponent would not dare to undertake to prove immersion without going to the Greek lexicons and the classics. And yet he invited me to unite with him on the New Testament. If he will prove immersion by the New Testament, without going to the classics, I will give up my Methodist Discipline and join his church.

I want to present you with some specimens of the brother's logic. John is found at Jordan; therefore he immersed. He is found at Enon; therefore he immersed. He is in Bethabara, beyond Jordan; therefore he immersed. John baptized with water; therefore he immersed. The twelve Apostles baptized three thousand persons in Jerusalem, at Pentecost; therefore they immersed them. The jailer was baptized in the jail; therefore the jailer was immersed. Philip and the eunuch went down both into the water, and came up out of the water; therefore one and not the other was immersed. Lydia was baptized at a prayer-meeting; therefore Lydia was immersed. Cornelius was baptized in his own house; therefore he was immersed. Saul was baptized in the house of Judas; therefore he was immersed. We are "buried by baptism into death;" therefore we are to be im-

mersed. The Israelites were baptized unto Moses in the cloud and in the sea; therefore they were immersed.

I defy the brother to prove that in this last case the Israelites were immersed, or that there was an immersion in any of the cases mentioned. How were the Israelites immersed in the cloud and in the sea unto Moses? We are informed by the Holy Scriptures that the waters stood erect upon either hand, and they went through dryshod; as they passed through the sea the cloud overshadowed them. The Psalmist, referring to this fact, says: "The waters saw thee, O God, the waters saw; they were afraid, the depths also were troubled. The clouds *poured out water.*" There is a baptism, as I told you the other day, and a baptism by affusion, which included men, women, and children. I doubt not, Mr. B. will say that they were immersed. I have heard this kind of an argument. The waters of the sea were upon each side, and the water of the cloud was over them, consequently, they were immersed. I suppose, then, if a man should happen to pass between two hogsheds filled with water during a shower of rain, that he would be immersed. The Israelites were not immersed; there was no dipping or plunging in the case. Our immersionist friends attach great importance to the following Scripture: "Therefore we are buried with him by baptism into death." Is there any thing indicative of mode here? If I say a man died of disease, I do not tell what that disease was. It reads, "buried by baptism," but it does not inform us how the baptism was performed. It does not say that the burial was in water; it simply says, "buried by baptism into death." Did you ever take into consideration the fact that three things are required in a burial? There must be an agent, an act, and an object. But here there are only two. Baptism is both the agent and the act. Baptism is the agent that buries the man, and at the same time it is the act of burial. What an absurdity it is. *We are buried by baptism; that is, by the literal baptism into water!* I say that there is no reference to mode here. It is simply intended to express a state or condition, and we are in that state all the time. After we have been baptized, and as long as we are faithful to God, we are buried with him by baptism.

(Time Expired.)

## MR. BROOKS'S SECOND REPLY, ON THE FOURTH PROPOSITION.

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN :

MY friend claims, very seriously, that I can not understand him. I am certain that he does not understand himself. That is as clear as a sunbeam, if he came here, this morning, to prove that sprinkling or pouring is scriptural baptism. I most positively assert—and dare him to prove the contrary—that he has attempted but one single argument to prove either. Have you noticed that all the time he has been raising objections to immersion? He tried to show that the baptism of the Savior and the other baptisms of John were not immersions, but did not attempt to show you that these were either sprinkled or poured. He turned to the case of the eunuch, and raised the same objection, and then ran almost through the entire New Testament, and told you, among other things, that Lydia, and Cornelius, and the jailer, and I do not know how many more, were baptized in their houses, and hence could not have been immersed. I defy him to prove that any one of these were baptized in a house. He knows no more where those persons were baptized than the youngest infant in town. The Bible does not tell him.

I am not here, to-day, to affirm that immersion is baptism. That is not the question before us—not at all. The gentleman has come here to prove that sprinkling or pouring is baptism. Just think over his whole speech, and you will see that he has not even made an attempt to produce one single argument to prove that sprinkling is baptism. He acknowledged that he did not know what baptism was. He does not pretend to know, and does not want to know. It is an application of water in some way, but whether it is sprinkling, or pouring, or immersion, he says, the book does not tell him. What does the man mean? He came here to affirm that sprinkling or pouring is scriptural baptism, and yet says the book does not tell him whether either is, or is not; still he is going to prove his proposition by Scripture. Did you ever know a man to so stultify himself in coming before an audience? He tells you the Scriptures do not determine the question, and still he is to determine it by Scripture. Now, if this is not a stultification of all knowledge and reason, I do not know what is.

I do not intend to affirm that immersion is baptism; but I intend to hold him strictly to this one work—that is, to prove that sprinkling or pouring is baptism. The sprinkling of the Jews, he

says, was a symbolic washing, and baptism is a symbolic washing. Well, if baptism is a *symbolic washing*, sprinkling or pouring, as he does it, is *not a washing*. He just rules himself out of the Bible; first it is a washing, then a symbolic washing, then in reality no washing at all. These people have too much sense to believe that pouring a little water on a man's head is a washing. As to its figurative character, he told you, to-day, that a figure must bear resemblance to the reality. Now, what resemblance is there in what he does to a washing?

Again: I utterly deny that it is a symbolic washing at all, and defy him to prove that it is. Put your hand on the Scripture that says it is a symbolic washing. It is an easy matter for him to stand up and tell you it is a symbolic washing, but he can not point his finger to the Scripture that thus affirms.

He invited our attention to the use of *baptizo*, in Mark vii: 4, 5: "And when they come from the market, except they wash, they eat not. And many other things there be which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables. Then the Pharisees and scribes asked him, Why wash not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?"

Suppose I translate a little now: "Except they sprinkle, they eat not." But my friend tells you that *baptizo* here means to wash, not to sprinkle. Well, what of it? Is he here to prove this? He tells you he is not here to say that it means sprinkle or pour; yet that is just what his proposition requires him to do. This word *baptizo*, if it is generic, contains sprinkle and pour. Well, if it contains them, you can render it by them. And yet, I challenge these gentlemen to render it thus in any one instance. The word may mean either, if all are contained in the word; if it is a generic term, and contains them all, either word will render it. Now, then, "except they sprinkle or pour, they eat not." The washing is simply an effect of the act, as we showed you this morning. I grant you washing may be one effect of dipping, as also to cool, as in the case of cooling the iron. By the same sophistry baptism is proven to mean "to cool." Again, dipping, as I showed you, may mean to heat in the same way, but the water may be heated by applying fire under the pot. The gentleman sticks very close to that pot, and I expect he will continue to stand by it, especially if he thinks there are any chickens in it. Our Methodist preachers have the name of being partial to chickens, I believe.

By the way, he says he will not answer for Dr. Rice. Did he not make the same argument as that quoted from Dr. Rice? I simply stepped over him to get at Dr. Rice, the author of it.

Again: After coming from the market, these Pharisees, as after touching dead bodies, washed or bathed *themselves*. I suppose Benson—the great commentator of the gentleman's church—is good



authority on this subject. He says, in his comment upon this passage :

“And when they come from the market, except they wash—Greek *baptizo*—bathe themselves, as the word here ought probably to be rendered (see Lev. xv : 11), they eat not. Here the law instructed ‘that every one unclean was to rinse his hands, wash his clothes, and bathe himself in water.’”

The custom then was to *bathe* themselves in water—never to sprinkle water with a view to washing. I wish to call my friend’s attention to that fact. Water, without any thing else, was never sprinkled on this earth in the name of the great God, or of the Lord Jesus Christ, as a religious ordinance. Let him show one single instance where water itself, without mixture with blood or ashes, has been administered by Divine authority. Now, is it too much to ask of my friend, who proposes to prove that sprinkling or pouring is baptism, to show one instance in which, by authority of God, water has been sprinkled or poured upon any body? Surely not.

My friend’s own commentators are against him; but he cares nothing for his commentators when they are opposed to him. In relation to pots, cups, and tables, we learn, from the book of Leviticus, xi: 32, that “whatever vessel is unclean must be put into water until evening.” Is it strange that, with such an express command in their law, these Pharisees should even extend it to the couches upon which they reclined at table? Is it strange that they should include these? Not at all. They did things stranger than this. *Baptizo* here, it is true, is rendered by “wash,” but it is simply putting the effect for the act, and in no other sense.

Mr. Fitch alluded to the marriage at Cana of Galilee, and says that the vessels there did not contain water enough to immerse in. I want to repeat what I said a moment ago: water was never by divine authority sprinkled upon any body without an admixture of something else, hence the water in these vessels was not for the purpose of sprinkling or pouring the people.

I now pass on to the consideration of that argument upon which my friend placed most stress this morning—the pouring out of the Spirit.

Did you notice the remark the gentleman made just before his speech closed, in referring to the baptism in Romans vi? The gentleman is not disposed to concede that this is water baptism. I suppose he will make it spiritual baptism. Now, here, where there is a plain case of immersion, the gentleman makes it to mean spiritual baptism, and still he labored this morning to show us that the same baptism, on the day of Pentecost, was pouring. He said of the baptism of water, in Acts ii, that it was a symbolic baptism, and hence must bear a resemblance and a likeness to the reality—the baptism of the Spirit. But the baptism of the Spirit, he affirms, was by pouring, therefore he would conclude that the figurative baptism of water

was by pouring. Let us try his logic by another passage. He says of Rom. vi: 3, that it is a spiritual baptism; but this was a burial, hence the figurative baptism of water must resemble a burial, according to Mr. Fitch, but there is nothing in sprinkling or pouring that resembles either, therefore water baptism is not a sprinkling or pouring. But the idea that spiritual baptism is literal, and water baptism is figurative, is original with Mr. Fitch, and too absurd and ridiculous to deserve any notice at my hands. Verbs are sometimes used in close juxtaposition; the one as preparatory to the other, and yet express entirely different acts. The following incident will clearly illustrate what I mean: During the war just past, a man stood on the northern bank of the Ohio River with a gun in his hand, shot, and killed a man on the Kentucky side. The shooting was necessarily preparatory to the killing; but the shooting was not the killing. Hundreds stood and shot at men on this side without killing them. The act of shooting was one thing, and the killing was another. Just so the act of pouring out the Spirit on Pentecost was one thing, and the baptism itself was another thing. The baptism took place in Jerusalem, where the apostles were. The pouring took place from heaven. The baptism was one of the ultimate results of the act of pouring out the Spirit, not the act itself. To show you the fallacy of this reasoning, I will submit a few similar syllogisms, if I may dignify his sophistry with such a term.

Cornelius was baptized in the Holy Spirit, but the Holy Spirit fell upon him; therefore the falling of the Holy Spirit and baptism are the same act.

The apostles were inspired by the Spirit, but the Spirit was poured out from heaven; therefore, the pouring out of the Spirit and inspiration are one thing.

But again: I baptized the people in the river, but the water in the river was poured out from heaven; therefore, the pouring out of the water and baptism are one and the same act.

Now, sir, that is the logic the gentleman tries to palm off upon you for sound reasoning. You go out and see the clouds pouring water into that stream, and you are baptized in the stream; are the two acts one and the same?

The apostles were baptized in the Spirit, but the Spirit was poured from heaven; therefore, the pouring and baptism are one and the same act! It is just as conclusive to say that the pouring of water from the clouds and the baptism in the creek are the same act. In both cases the pouring is preparatory to the act of baptizing, but is of itself an act entirely distinct from that.

God sends the refreshing showers that fill the rivers and brooks and creeks of earth. He pours them down upon us; they fall on the earth, and the apostle makes use of the fact metaphorically to express the sending of the Spirit. When the Spirit came, they were baptized *in* the Spirit, not *with* the Spirit.

But how does Mr. Fitch know that the classic use and Scripture use of the word *ekcheo* are the same? I heard him say, in that speech, which he has made so often over this country (and indeed, it is a good speech. I do not believe he has a brother in his conference that can do better. But if what we have heard to-day is the best they can do, I sincerely sympathize with the whole fraternity)—he said, in that speech, that the classic and Scripture usage of *baptizo* were not the same. Having assumed this, without even an attempt to prove it, he framed the following dilemma for the Savior: "Christ was about to establish a new ordinance, and had either to coin a new word to express it, or to select a new meaning for the old word. He chose the latter." This was the gentleman's great argument.

I want to turn that logic a little upon him. The word *ekcheo*, in the classics, means "to pour out." But the Savior was about to establish a new institution; for the first baptism of the Spirit that ever occurred, was on this occasion of Pentecost. Now, Christ had either to coin a new word to express it, or to attach a new meaning to an old one. He chose the latter; hence he did not mean pour when he said it. Words out of the Bible, and in the Bible, do not mean the same thing! Certainly not! The Son of God did not mean the same things we do, when he used the words man, ox, or dog, but something else, in the estimation of my friend. Just so, Mr. Fitch, he said "pour" on this occasion; but then, he did not mean it, for words out of the Bible, and in the Bible, do not mean the same thing. Such licentious dealing with the word of God is absolutely outrageous.

The Spirit, on this occasion, "filled all the house where they were sitting." They were immersed in the Spirit. But my friend will tell us it was not the Spirit, but the *sound* that filled the house, and which is the antecedent of *it*. Then what about tongues? Is tongues also the antecedent of it? Certainly not, for tongues is in the plural number. How unfortunate for my friend that the Apostle said, "This [which you now see and hear], is that which was spoken of by the prophet Joel [when he said], I will pour out of my Spirit upon all flesh." They heard that Spirit, when it came with a sound like a rushing wind from heaven. The Spirit was poured out, and *it* sat upon them; *it* filled the house, and *in it* they were baptized. This was an immersion in every sense of the word.

I desire to show you the inconsistency of my friend. Just get him at the mourner's bench, if you want to hear what he thinks of this baptism. It is *now* simply nothing but the sprinkling or pouring of a *little* Spirit on a man's head or heart; but *then*, that the Spirit may come down without measure upon the mourners. Hear how he will pray for the help of the Spirit of God. He will cry to God "to send down a *bountiful supply* of the Holy Spirit," and as his voice rises louder and louder, he uses all the adjectives in the language to express the magnitude of the baptism desired. He wants

"the whole town of Winchester to be filled with the Spirit of God;" or, as a Methodist brother prayed on one occasion, that it might come through the very roof of the house where they were sitting.

He gave us one illustration, which I must not forget, for this involves the gist of his argument. He supposed a man to come in, that does not know any thing about baptism. Now, Christ commands that man to be baptized, and the man does not know what baptized means. What, then, will he do? Why, he must see the thing, and then, go and do likewise. Mr. Fitch, did the Pentecostians see the baptism of the Spirit? Why, sir, this is the grossest materialism. Suppose some man should not know what the word "anthropos" means. He takes that word, and says, what does it mean? He turns to Webster's lexicon, like my friend, instead of going to a Greek lexicon. He finds, now, that the word is not in the English lexicon. What does he do? Why, sir, he will go to a Greek lexicon, and find that the word means man; and now, forever, when he sees it, he knows what it means. Just so a sensible man would act in reference to *baptizo*, and would reach a conclusion just as infallible.

But, he tells us he does not care any thing about the word as the classics used it; and yet, the Lord Jesus Christ used it as the classics used it. Christ does not say it is used in any other sense, nor is there one vestige of proof that it is. The classics used it before him in the sense of immerse, and the Fathers after him, in the same sense; hence, if Christ used it in any other sense, he intended to deceive the people.

The gentleman told us that the apostles had not time to immerse so many upon Pentecost. Well, the context does not say that they were all immersed that day; but, by a cool calculation, such a thing was entirely practicable. The twelve apostles could have immersed every one of them that day. By his mourner's bench system, it would have been altogether impracticable. He could not have *got-ten them through*, even after days and weeks of mourner's bench excitement; but, fortunately for the truth, and the Pentecostian converts, there was no such human institution in existence. Thus, the gentleman is only transferring the difficulties of Methodist preachers to the apostles.

Again: My friend tells us that the city of Jerusalem had no water supplies. Now, I am perfectly astonished, sometimes, at his positions. Does he suppose we are absolutely so stupid as to have these barefaced and reckless assertions forced upon us, as though we were children in all these matters? Does he not know that there never was a city on earth, the water supplies of which were greater than those of Jerusalem? To say nothing of the private cisterns and reservoirs that were common throughout this ancient city, the many public pools and water supplies were unparalleled in the history of the ancient world; indeed, it is questionable whether they



have ever been equaled in any age of the world. Of the many pools, we note the dimensions of the following: The "Pool of Isaiah" was 130 feet by 130 feet. "Bethesda," 131 by 265 feet. Pool of "Lower Gihon," 260 by 600. Many of these have withstood the ravages of twenty centuries, and are there to this day. The gentleman surely was not ignorant of it. Dr. Barclay gives the dimensions of all these pools, and his celebrated work has long been a standard authority in this country, as, also, in the old world. Yet, no water in Jerusalem to baptize these people!

*(Time Expired.)*

## MR. FITCH'S THIRD ADDRESS, ON THE FOURTH PROPOSITION.

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN :

THE gentleman says that I made no argument this morning, but that I attempted to make one upon the second of Acts. I suppose, then, he spent his allotted time in answering my attempt at an argument. With reference to his logic and his syllogisms, I would say that, if he made any thing intelligible to you, you are a little keener of apprehension than I am, for I acknowledge that my obtuseness was such that I did not perceive the force of his remarks. I only understood this much : that he supposed that I would contend that those whom John baptized in the river were baptized by affusion, because the water in the river was poured out from heaven. That is his *kind of logic*, not mine. He contends that the Spirit was poured out from God in sufficient quantity to fill the house, and overwhelm those present, and, consequently, they were immersed.

My dear friends, I think that when I read you the account of this transaction as it occurred, you will be able to see that he is absolutely under the necessity of perverting the Scriptures before he can offer one reasonable objection to the exposition which I gave. My exposition was the simple, natural explanation any unbiased mind would give: "And suddenly there came a sound from heaven, as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost."

You were told that the word *it*, in our translation, referred to the Spirit, and that the *Spirit* "filled the house." Does the word Spirit occur before the word *it* in the chapter? Is it customary to make a pronoun refer to a noun that follows after it? Did you ever see any such rule in grammar? I will read the passage again: "And suddenly there came a sound from heaven, as of a rushing, mighty wind, and *it* filled all the house where they were sitting." There is not a man, woman, or child in this house, whether acquainted with grammar, or ignorant of it, who would not say that the word *it* refers to the "sound as of a rushing, mighty wind." Not one word has, so far, been said about the Spirit filling the house; yet he filled the house with the Spirit, and immersed the people in the Spirit. "And there appeared unto them cloven tongues, like as of fire, and *it* sat upon each of them." To what does that *it* refer? "To the sound from heaven, as of a rushing, mighty wind?" No, sir; there is not

a man or woman in this house who would say it referred to the "sound as of a rushing, mighty wind." It refers to the cloven tongues, like as of fire. There was the baptism of fire. There was no immersion of fire—none whatever. "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." There is no *it* in the whole context which refers to the Holy Ghost. I appeal to your unbiased judgment, and ask who perverts the Scriptures in this case?

When it says they were filled with the Holy Ghost, it does not mean that the corporeal man was filled with the Holy Ghost, but the spiritual man. It does seem to me that, if there was any immersion on this occasion, it was the Holy Spirit that was immersed, because it filled the spiritual man, and was within the apostles. And yet I am accused of perverting the Scriptures. This reception of the Holy Ghost was prophesied of by Joel, who used this language: "I will pour out of my Spirit upon all flesh."

The brother asks me if *ekcheo* does not mean "to pour out," in the classics. To be sure it does. Why, then, do I give it that meaning? Because the sacred writers use it in exactly the same sense as that in which the classic writers use it. But he asserts that the classic authors use the word *baptizo* in the sense of "dip." Now, when the Savior took that word and applied it to an action which is otherwise expressed by the term "pour," and which can not possibly be dipping or plunging, I say that he did not use it in the sense in which the classic authors used it; and so your unbiased judgment will decide.

Peter relieves the case from all necessity of doubt or controversy by the language which I have read, to which I will call your attention again.

Peter says: "This is that which was spoken by the prophet Joel, when he says, 'I will pour out of my Spirit upon all flesh.'" Now, John and Christ both state that the very same thing was done with water that was to be done with the Holy Ghost. What was done with the Holy Spirit? It *fell upon them*; it *was poured out upon them*; if these be figures of speech, they must accurately represent the real baptism. Then, if the same thing was done with water that was done with the Holy Spirit, the water was poured. If that is not argument, if that is not direct proof from the word of God, I would like for the brother to tell me what is argument, and what is proof. I tell you, sir, if he were charged with murder, and brought before any tribunal in this land, and such witnesses as John, Christ, and Peter, should bear such plain and unequivocal testimony to the fact that he had committed the alleged crime, as that by which I have proven baptism by pouring, then he would suffer the death-penalty of the law; and if he knew that as direct evidence would be produced against him as that which I have produced in support of baptism by affusion, he would flee the country and evade a trial, if

he desired to save his life. And yet he says that I have offered no argument, and that I have perverted the Scriptures; but *he does not pervert the Scriptures* when he tells you that "it," in the passage to which reference has been made, refers to the Spirit, when the Spirit has not yet been mentioned, and when he tells you that the Spirit filled the house, although the word of God says no such thing! He, forsooth, expounds the Scriptures, according to the principles of logic, common sense, and sound reasoning, fair interpretation, and every thing of that kind, and I am a perverter, and a misrepresenter of facts.

I intend to call your attention to the classics. I have a book at hand which contains a translation of every passage in the classic writers in which *baptizo* occurs, and I can show that the classic writers did not use the word in the sense of "dip" only, I can prove from the classic authors that it had at least half a dozen meanings.

When I originate an idea, and desire to convey that idea to some one, I must use some oral sign to represent it. Consequently that word represents but one idea, and has but one meaning; and, as long as it is used to represent that idea, it retains that meaning, and never changes it. But the very moment I take the word and apply it to something else, or make it represent some other idea, its meaning is changed in so far as the second idea represented by it differs from the first. Let me illustrate: I will call that thing upon which the reporter is writing a "stand;" there is an oral sign. The word "stand" represents that article of furniture; just as long as I use that word to represent that thing, it retains that single meaning. But I take that word and apply it to this thing upon which this book lies, and the word, when I apply it to this pulpit, differs just as much, in meaning, from the word when applied to that table, as this article differs from that article. Let him deny it if he dare. According to the laws of language, whenever I take that word and apply it to another thing, it differs in its third meaning from the two meanings already given, just to the extent that the third thing to which it is applied differs from the first two things which it represents.

Now, suppose the primary meaning of *baptizo* be to "dip." When Jesus Christ instituted the rite of baptism, as I have already told you, he had to do one of two things: coin a new word, or take an old word and give it a new meaning. He did take the old word *baptizo*, and give it a new meaning, as I have demonstrated; because if it originally meant dip, and nothing but dip, and he applied it to an action which can not possibly be performed in that manner, does it not follow that the meaning of the word is changed? I do not know what would prove it if that does not.

Not only are these plain, demonstrable facts, but the classic authors themselves use the term in a variety of meanings; and if the gentleman doubts my word, I will look them up and show them to



him in my next speech. He has no right to go back of all these secondary meanings, according to the soundest principles of reasoning, and fix upon dip as the only idea contained in the word when applied to the initiatory rite of baptism.

The Greek word "pastor" meant originally a keeper of sheep, and nothing else. The Scriptures apply it to a preacher or minister who has charge of a church or a body of believers. According to my brother's doctrine, he must contend that a preacher is not a pastor, unless he keeps sheep. If nothing is baptism but dipping, because "dip" is the primary meaning of *bapto*, of which *baptizo* is a derivative, then no man is a pastor unless he keeps sheep, because the primary meaning of the word "pastor" is a "keeper of sheep."

We will take another word, the Greek word *stauros*, which primarily meant a beam of wood; afterward it meant an upright beam, with a transverse bar. These were its only meanings until employed by the Savior to represent Christian obligation and duty. Now, according to the logic of my friend, when the Savior told his disciples to take up the cross daily and bear it, he meant that they were to take up a log of wood and bear it, for this is the primary meaning of the term. The classics are higher authority than the Greek lexicons, because the lexicons only define words according to the usages of the classics. We might just as well consult the classic authors who wrote before the Christian era to find a definition of daguerreotype or telegraph, as to consult them to ascertain the correct meaning of baptism.

They wrote centuries before the rite was instituted, and knew nothing about the meaning of the term when applied to the rite. The idea that dip is the only meaning of the term when employed to designate the Christian rite, is contrary to the laws that govern the development of language. No, my friends, the Greek lexicons can not define the term. Their authors knew nothing of the rite, and never used the word with reference to it. The sense of the word must be determined by the New Testament, by its grammatical and logical connections, and by all the circumstances that attended its use. Its meaning is here fixed beyond doubt, and we think that every unbiased mind will admit that baptism may be administered by pouring. If baptism can only be performed by immersion, then the promise of the baptism of the Holy Spirit made by Jesus Christ to the apostles has never been fulfilled so far as we have any information from the Holy Scriptures upon the subject. I read of but one immersion in the New Testament, and that is the immersion of the devil and ungodly men in the lake that burns with fire and brimstone. That is an immersion in fire. How could cloven tongues, like as of fire, resting upon the heads and shoulders of the apostles upon the day of Pentecost, be called an immersion? If that is an immersion, it is performed by affusion; and if Mr. B.

wants to pour water upon the candidates for Christian baptism until they are completely overwhelmed, and then call it immersion, I have no objection. The brother contends that I have made no argument, and he makes the "*it*," that has reference to the sound that filled the house, refer to the Holy Spirit. Nothing is said about the Holy Spirit filling the house. John says, "I indeed baptize you with water, but ye shall be baptized not many days hence with the Holy Ghost."

If *baptizo* designates a thing that is effected by pouring, then it is used in the new sense, and not in that which was given it by the classic Greek writers. What did his argument about shooting a man, and killing him, amount to? Was his wound the cause of his death, or was it the shooting? In this case, he says the pouring and immersing are two different things: the pouring is one thing, and the immersing is another thing. The pouring out of the Spirit upon the apostles is one thing; and, this being proved, he undertakes to show that the immersion, or the baptism, is another thing. If the pouring of the Spirit was an actual pouring out until it filled the house, I want to know who immersed the apostles. We are informed that they were immersed after the Spirit was poured, and I should be very glad to know how it was done, and by whom.

Did you notice his remarks about symbolical washing—how loosely-jointed they were? The other day, the brother said that Noah's salvation was by the ark's floating upon the waters, and was a type of our baptism. Then there is no immersion, for Noah was not immersed; and, since I made that reply, he has not recurred to the subject.

He asks if sprinkling a little water upon the face of the baptized is symbolical of a real washing. And that is what he calls reasoning. No, sir, it is not the symbol of a real washing; it is a symbol of the washing or baptism of the Spirit, the renewing of the heart, the cleansing and sanctifying of the soul. That is what it symbolizes, and that is what God designed it for. He did not design it to represent the death, burial, and resurrection of Christ; for the sacrament of the Lord's Supper does *that*. Is it not strange that Jesus Christ should appoint two sacraments which should represent the same thing? He assumes that Jesus Christ was actually buried in the waters of Jordan, when he was baptized, and contends that, because Paul says, "We are buried with him in baptism," that we are to be buried in the waters of some pool or baptistry. Paul teaches that when we are justified by faith we die to sin, and ought not to live any longer therein. We are separated from the world and sin, having died to them, and are united to Christ in the power of a new life. In order to set forth the entireness and completeness of this change, he speaks of it as a death, burial, and resurrection. Baptism indicates this change, and we contend that pouring is just as well adapted to denote this separation from the world, and conse-

cration to God, as immersion. It is not the body that dies and is buried, that is crucified, but the *old* man—our depraved nature, and it remains in this state of death. "We are buried," says the Apostle.

If my opponent takes the position that the burial spoken of here is a literal burial in water, and the baptism a literal burial in water, then he must, according to a well-established principle of criticism, assume, also, that the crucifixion is literal, the planting literal, and the death literal. Will he take that position? Then the passage would necessarily read: "We are immersed by immersion into death. It simply says we are "buried by baptism." I am not arguing against immersion, as he represents me to be. I am showing that the New Testament establishes the fact that *baptizo* is a generic term. God's mode of baptizing is pouring; but he has not said specifically that we must baptize in that way. We take the position that when water is applied to a man in the name of the Father, the Son, and the Holy Ghost, with a good intent and desire, he is scripturally baptized, whether that water is poured upon him, or sprinkled upon him, or whether he is dipped into the water. If any one asks what our preference is, I will say, that we decidedly prefer affusion. Yet, the gentleman says, I have offered no proof, and have made no argument to sustain my position. I think this audience will be satisfied as to the manner in which I have sustained the proposition.

What did his remarks about those pools amount to? Did I say there were no pools there? I said there were difficulties in the way of immersing in Jerusalem, which at that time rendered it extremely impracticable, if not impossible. I say also that the assertion which he made, in regard to his own abilities, is a physical impossibility. He can not receive the confessions and baptize one man a minute all day to save his life, nor can any other man do it, who lives and walks the earth. If he undertakes to prove that these persons were immersed, he must show where they found the water into which they were dipped. I did not say that the three thousand were not immersed, but I said the probabilities were very strongly against such a supposition. I did not say they were baptized by affusion, but I said there were insurmountable difficulties in the way of immersion, and all the probabilities in the case favored affusion. I say that Peter would have acted foolishly had he gone out and commenced dipping the people, calling that baptism, when God had just baptized him with the Holy Spirit by pouring it upon him, and when he knew that John and Jesus both had said the very same thing that John had done with water was to be done with the Holy Spirit—the very same thing.

The brother called upon me to show, that if baptism could be performed by sprinkling, just one passage where *baptizo* might be rendered "sprinkle," and make sense. He only wanted just one. Well, I will give him just one, to satisfy him that the thing is

possible: "John, indeed, baptized with water." "John, indeed, sprinkled with water." With reference to the baptism mentioned (Mark vii: 4), called washing, to which I called your attention this morning, he made the following statements, viz.: He affirmed that when a vessel became defiled by a dead animal falling into it, it was purified by being immersed, and read a passage from Leviticus to prove that this was of divine appointment. The baptisms spoken of in Mark were not of divine appointment, because Christ says that in observing these things the Jews were holding the traditions of the Elders. One of these traditions taught that when a man went to the market he became defiled by contact with uncleanness and impurity, and that he must be purified before he sat down to the table to eat. If such a person should touch a pot, or a couch, or bed, defilement was imparted to it, and it must be baptized, or washed also.

The case to which the brother alluded in Leviticus has nothing to do with the matter at all. It only serves to fix the meaning of this term, and to show it is a generic term, and that it was so used, and so understood by Christ and the apostles, the writers of the New Testament. He represented me, also, as saying that Lydia was baptized in her own house. Have I said that? I have not made such an assertion since the commencement of this debate.

*(Time Expired.)*



## MR. BROOKS'S THIRD REPLY, ON THE FOURTH PROPOSITION.

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN:

If the gentleman did not say that Lydia was baptized in her house, he did say others were baptized in their houses; for which he has no proof in this world. He said that the jailer and Cornelius were baptized in a house, and yet he does not know any such thing.

My brother Wiles has been reading a little from that Almanac, and I want to present you with a probable estimate of statistics, as taken from it. Of Catholics there are one hundred and ninety-eight millions; of Protestants, one hundred millions; total, two hundred and ninety-eight millions. My friend only made a mistake of two hundred and eighteen millions; but this of course is a very small matter. Only forty-five millions of these can safely be counted for sprinkling, while two hundred and fifty-three millions are against it. The rate is six to one for immersion and against sprinkling, for, according to his almanac, the Greek Church alone numbers sixty-nine millions, and they all immerse; add to these the Catholics, and one-third of all Protestants, and you have the correct estimate.

I want to come now to the consideration of the sixth of Romans, and I am very happy to say, I shall make quick work of this passage: "Therefore we are buried with him by baptism into death; that, like as Christ was raised up from the dead by the glory of the Father, even so we also shall walk in newness of life."—Romans vi: 4.

"Buried with him in baptism, wherein ye are also risen with him through the faith of the operation of God, who hath raised him from the dead."—Colossians ii: 12.

The other day, when we were discussing the question of infant baptism, and when he quoted this last passage, to prove that baptism came in place of circumcision, he referred it to water baptism, and it was the only Scripture he quoted to prove his position. Day before yesterday, this passage meant water baptism; yet, in his last speech, he quoted it as meaning spiritual baptism, and as having no water in it at all. Day before yesterday he was proving one thing, and quoted this passage in proof; to-day he is proving another thing, and he now says there is no water baptism in it. I would rather not have to expose these things, but I am compelled to do it. Besides, I want to show you that there is a great deal of good authority in reference to this question among the friends of Mr. Fitch. Among the ancients, Cyril, bishop of Jerusalem; Basil the Great; Chrysostom; Athanasius, Gregory, John of Damascus, and Tertullian, did

testify that Rom. vi : 4, refers to water baptism. Among modern writers, Dr. Clarke, Grotius, Burmanus, Luther, Hammond, Archbishop Leighton, Stapferus, Wall, Tillotson, Archbishop Secker, Samuel Clarke, Wells, Doddridge, Whitfield, Wesley, Whitby, Benson, and a host of others too numerous to mention, unequivocally refer it to water baptism. Every commentator of note in the gentleman's Church, refers this passage to Christian baptism. But, my friend will tell you, there is no such reference in the passage.

I call your attention to the rule Mr. Fitch laid down, that the figure must always bear resemblance to the reality. Now, in the passage before us, suppose we grant that it is spiritual baptism, still it is figurative. Then it bears at least a resemblance to a burial. Mr. Webster defines the word figurative "*Representing something else; representing by resemblance.*" Now, does this spiritual baptism represent something else by resemblance? I put the question to him, What resemblance has it to a burial, if it be sprinkling or pouring? Does he reply that it is spiritual baptism? still in this baptism we are buried figuratively. Did my friend ever see a spiritual baptism? Did he ever look at the thing? It must resemble the real burial. Now, what is the likeness? Did he ever see it, and did it look like a burial? Very clearly there must be some resemblance to a burial, and that resemblance is in hiding a man under the water, when you bury him from sight. The man is buried by baptism, and rises to walk in newness of life. My friend says it is through the operation of faith in God. Certainly! No man goes into the water or out of it without this faith. Remember, that when my friend wants to prove infant baptism, this is water baptism; but to-day, there is no water in it when he wishes to deny that immersion is baptism.

But again: He says this term *baptizo* is a generic term. Yet I have been calling on him all day to give a single instance in which it is used in a generic sense. The only instance he has given is, that "John baptized with water." Where did John baptize with water? In the Jordan. Did John baptize *in the Jordan* with water? My friend will not make himself so ridiculous as to say that the Baptist went down into the Jordan to sprinkle the people. I boldly affirm that John did not baptize with water at all. I know that King James's revisers translate *en* in this passage by "with." Why did they not translate it "with" when they came to the passage, "John baptized in Jordan"? Because it would have been nonsense to say that John baptized *with* Jordan; so in the other case they render it "with" without any authority under the heavens.

Not an intelligent Pedobaptist, he says, believes in immersion as we do. "We believe immersion is baptism," he says, "because it is immersion." These are his words. But *they*, because it is the application of water to a person. Now this is *truly wonderful*. I believe this gentleman seated here is Mr. Fitch, because he is Mr. Fitch. I wonder if I am correct.

Now, I believe immersion is baptism, because it is baptism. My friend has not attempted yet to prove that any thing else is baptism. He has been trying to prove that immersion is not, and has gone back to the same old argument. He can not point to any other, and he makes his whole fight right there, that immersion is not baptism. But I am not affirming that immersion is baptism at all.

Again: He seems not to have known that the Jordan ran through the wilderness of Judea. Well, I can not inform my friend upon all matters! The region that lies to the east of Jerusalem, and reaches out to the Jordan, was then commonly called the wilderness, and to this day it is so called. He says I made a false criticism in my remarks in reference to *eis*, as connected with the baptism of Christ. I told him that he rendered the preposition *eis* by *at*, upon the Jordan, and that where Philip baptized the eunuch he rendered it by *to*, and he told you, with a great deal of spirit, that the reason of it was that there were two prepositions. If he would read his Greek Testament a little more, he would not make these egregious mistakes. The preposition in Mark i: 9, is *eis*, not *en*, as my friend asserts. *Eis*! It is the same preposition used to take Philip and the eunuch down into the water. He renders it *at* in one case, and *to* in the other, but gives us no authority for either.

He calls our attention to the baptism in the cloud and in the sea, and tells us the clouds poured out water upon the Israelites. (Exodus xiv.)

The night in which they passed over—for they passed through the Red Sea in the night—the cloud, which went before the Israelites, came back and got behind, and between them and the Egyptians, turned its light and fiery side over the Israelites, and its dark and cloudy side over the Egyptians. It rained in torrents upon the Egyptians; and amid storm, and tempest, and hail, and lightning, Pharaoh was overthrown, while the fiery side threw its glorious light over the pathway of the Israelites. They were not sprinkled even by rain. The rain was poured out upon the Egyptians, while the light of the cloud threw itself over Israel. They sometimes have it rain falling from the clouds, and sometimes it is the spray falling from the walls of ice, I suppose. They were baptized in the cloud and in the sea—immersed, absolutely and literally immersed—just as much as if they had gone down into the water.

He says, with regard to Romans vi, that I make baptism here both the agent and the act. I do not know that I ought to detain you to follow out criticisms like that. The agent is the baptist, and a burial in water is the act which is done. Mr. Fitch certainly knows that they were buried in baptism. Then somebody must have buried them.

He wanted to know if the Holy Spirit was mentioned in the second of Acts. He said that the Spirit had not been mentioned, and that, therefore, the pronoun *it* could not possibly stand for Spirit.

Spirit could not be the antecedent of *it*, for the Spirit had not been mentioned. In the 16th and 17th verses we read: "This is that which was spoken by the prophet Joel: and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

He does not read his book; that is the trouble. In the very chapter he has quoted from, the Spirit is mentioned, and Luke says, "*it* filled all the house." *It* sat upon each of them; they saw *it* when it sat on them; *it* fell from heaven like the rushing of a mighty wind, and *it* filled the house, and they were baptized in the Spirit. He says that dipping is not the classical use of *baptizo*, and that the word is generic, and yet all day he has had opportunity to demonstrate that it means sprinkle or pour, and has not attempted to give you one single instance from the classics, or adverted to a single passage in the Bible, where it may be rendered sprinkle or pour. Will he put his hand on the passage and say where it is thus used?

Now, let me tell you a little secret, that perhaps my friend does not know. The Greek lexicon of Liddell and Scott, now the standard work on this continent, in one of its early editions, gave sprinkle as one of the definitions of *baptizo*; but the cry against it from all directions was so great, that they were compelled to cast it out. It would have ruined their lexicon, good and great as it is. No, my friend can not give us a lexicon that gives sprinkle, or pour, as a definition of this word. He knows he can not do it, and will not even make the attempt.

I wish to direct your attention for a moment to his last speech. He says a word must have its current use until it is applied to a new thing. He means by this to teach us that *baptizo* had its current use until Christ came, and then the meaning of the word was changed. There is not one syllable of truth in this whole statement. The act expressed by *baptizo* was no new thing in the time of Christ. Every time a person or thing had been plunged into a fluid or penetrable substance, from the beginning of the Greek language till then, a baptism had taken place. These people knew what *baptizo* meant as well as we know what dip means. The word was used in every-day life, and by all classes; and when the Savior commanded them to be baptized, they understood it as perfectly as you would understand me, were I to command you this evening to be immersed. As to the words pastor, cross, etc., they, like *baptizo*, have a literal and figurative use; the latter the gentleman has mistaken for a new meaning. The gentleman here begs the whole question in debate. He has not given us any proof that it means sprinkle or pour. Now I appeal to all of you, yea, to his own brethren, to tell me if he has attempted to make one argument, besides that upon the second of Acts, during the whole discussion, to prove that sprinkling or pouring is baptism. He has made many efforts to show that



immersion is not baptism, but it is his business to prove that sprinkling or pouring is baptism. He has said all the time that immersion is baptism; yet he has kept me replying to his objections to immersion, and has made but one semblance of an attempt to prove that either sprinkling or pouring is baptism.

Again: If the usage of the word in the Greek language can not define it, how does he know what this word means? If the Greek lexicons do not show, how do you know what it means? If he were a Frenchman, how would he find out what *dip* means? Why, he would go to an English lexicon. Well, how is he to know the meaning of the word *baptizo*? Let him take up a Greek lexicon he has there, and turn over to the word *baptizo*, and see what it means. Did you ever read one of them that defined it sprinkle or pour? How is he to ascertain the meaning, except from the lexicons? Has he attempted in his speech to show? And then, if he will reject the usage of the classics and all the lexicons on earth, and start out on his own responsibility, and say that the word means just what he wishes it to mean, how is he to succeed before an honest people in his investigation of the word of God? Has he attempted to show you, in one case, that *baptizo* means to sprinkle or pour? When he goes into the Bible, he does not attempt to prove what his proposition affirms. He has been trying all day to get me on the affirmative, to affirm that immersion is baptism. He throws out the classics, makes not one single argument to show that sprinkling is baptism, and only one effort to prove that pouring is baptism, and then appeals to this intelligent audience for indorsement. Well, may the Lord have mercy on this audience, if they are to receive his one pitiful argument, which has been refuted again and again, as proof of his proposition. I appeal to you, my fellow-citizens, to know if these are not facts to which you have listened this day. I want to repeat the fact, that it devolved upon him to prove that sprinkling or pouring—not immersion—is baptism, and yet he has made but one single argument in demonstration of this proposition. In reply to my criticism upon Mark vii, in which I showed that the Pharisees had gone so far in carrying out their traditions, as to go beyond authority, and baptize their couches and other things, he said that I meant to intimate that this was by Divine authority. I did no such thing. The Pharisees themselves carried it to that extreme, and that, too, without authority from the law of Moses. More than that, Campbell, in his debate with Rice, which is before us, tells us of a class of people in Abyssinia who are, to this day, in the habit of immersing themselves, just as the Pharisees are said to have done, after returning from market.

Now, my dear friends, we have made the argument, and, as yet, my friend, in this investigation, has not made one argument in favor of that which he affirms. I wish to say, in conclusion, that his

mission here to-day was to prove that sprinkling or pouring is scriptural baptism. I did not come here to affirm that immersion was baptism. He agreed to affirm that sprinkling or pouring is scriptural baptism. Let me call your attention to the fact again, for I can not impress it too earnestly. He has gone to the river of Jordan, to the baptism of the Savior, and tried to show you that baptism is not immersion. He has gone to Rome, to show that those buried in baptism were not immersed. He has directed our attention to Cornelius, and Lydia, and a great many others, who, he says, were not immersed; but has he shown you one person who was sprinkled or poured? His only attempt was the argument he built upon the outpouring of the Spirit upon Pentecost, and we have shown you that this must have been an immersion in the Spirit of God.

The gentleman has refused to tell us what Christian baptism is. He will not define himself; it may mean sprinkle, pour, immerse, wash, or any thing else. Does he take the same position with regard to the baptism of the Spirit? He says that Romans vi, is a spiritual baptism, but that was a burial, and hence, must have been an immersion; and yet, he has labored hard to prove that the baptism of the Spirit, on Pentecost, was by pouring. Does the gentleman take the position, then, that the baptism of the Spirit is sometimes by sprinkling, sometimes by pouring, and sometimes by immersion? Does the gentleman take either, or all of these positions? If the pouring of Pentecost is the divine mode of baptism, then why does he sprinkle or immerse? Will he define himself here?

*(Time Expired.)*

## MR. FITCH'S FOURTH ADDRESS, ON THE FOURTH PROPOSITION.

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN :

My worthy opponent tells you I have not proved any thing, and then he tells you that I have not attempted to prove any thing. What have I been doing, then, during the two hours which I have occupied to-day? I am sorry, my good friends, that he said what he did this afternoon. He told you, in his speech before the last, that "it," in the second chapter of Acts, referred to the Holy Spirit, and that the Spirit filled the house. I read to you the account of this transaction, and showed clearly that such was not the case, and he followed me immediately, and repeated his statements. I will read a portion of the first chapter of Acts, beginning at the fifteenth verse: "And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about one hundred and twenty), Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake concerning Judas, which was guide to them that took Jesus." The "it" in controversy occurs in the second verse of the second chapter of the Acts of the Apostles, and he tells us that the word refers to the Holy Ghost, which is not found nearer than the sixteenth verse of the preceding chapter, and has no connection with the baptism of the Holy Spirit. All this indicates how hard pressed the brother is. And this morning, when he represented me as translating the word *en* "at," when it is said that John baptized in Jordan, and the same word again "to," when Philip baptized the eunuch, I told you that the word used, when it says John baptized *in* Jordan, is *en*, and the word used when the baptism of the eunuch is recorded, is *eis*. I will read, from the second chapter, the record of Jesus's baptism: "And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him."

He says I do not read the Bible. My friend, however, has read his Bible, and he refers to the preposition *eis* in connection with the baptism of Jesus, and the word is not there. The particle *eis* is not in the original, and the English preposition "in" is not in the translation of the passage to which I have called your attention. The trouble is, that I have read the Bible a little too closely for him to pervert the Scriptures and escape detection. I have also read the works of his Church a little too carefully. He

takes occasion to instruct me, doubtless because he feels there is need of instruction somewhere. I have not asked him for instruction, nor have I felt the need of it as yet. I desire to inform him that he has not told me a new thing since this debate commenced. He has not mentioned a single fact of which I was not already aware. I do not expect him to tell me any thing. He had better impart his instruction to some one else, for I feel entirely competent to perform the task which I have undertaken.

His great plea is that I have made but one argument. *I have made one argument*, and it is a strong one, and I defy him to overthrow or to refute it. Has he done it? No, sir, he has not. And this argument which I made was not founded upon the classical writers, nor the Greek lexicons, but upon the inspired word of God. Now I will read to you the account of the transaction on the day of Pentecost from Anderson's translation: "And suddenly there came from heaven a sound as of a rushing, violent wind, and it filled the whole house in which they were sitting. And there appeared to them tongues like fire, which distributed themselves, and sat one on each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."

I really like the translation. It reads: "That they distributed themselves, and sat one upon each of them." Then, if they were distributed, they were separated. When things are distributed, they can not fill any thing, therefore, the tongues of fire did not fill the house, because, unless the apostles filled the entire capacity of the house, the tongues of fire which sat upon each of them did not fill the entire house, therefore it could not be an immersion in fire. Mr. Anderson could not differ with King James's translation much here; and further, it is said that they spoke with other tongues, as the Spirit gave them utterance. I will read what is said in this translation in regard to this: "And they were all in amazement and doubt, and said one to another, What can this mean? But others, deriding, said, They are full of new wine."

Sometimes, when persons are converted at the mourner's bench, they seem to be drunk, just as the outsiders in this case thought those under the influence of the Spirit were drunk. Those who deny the direct and immediate influence of the Holy Spirit upon the human heart in the conversion and sanctification of the human soul think that we are the prophets of Baal, and half crazy or drunk. We are in good company when we are thought to be drunk, for the apostles themselves were thought to be drunk. But the reply made by Peter on this occasion, was as follows: "For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which is spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall



prophecy, and your young men shall see visions, and your old men shall dream dreams."

Now, if the promise had been: "John, indeed, immersed in water, but ye shall be immersed, not many days hence, in the Holy Ghost," why was it not a case of immersion? In the name of common sense, why was this an affusion, and not an immersion? Can affusion be immersion? You may pour the element upon the man until he is completely enveloped with it—and buried in it, if you please—but it is affusion still; the man is not dipped.

He wants to know, again, if pouring *could* represent a burial. Does my brother know that, when Paul wrote this language, the Romans did not bury their dead in the ground? Dead bodies, at that time, were burned, and the ashes were inurned. In ancient authors the ashes of the dead are frequently spoken of. Some of the tribes of Indians out in our western wilds put the bodies of the dead upon scaffolds, and allow them to remain there and molder away, in the open air, until they become dust. When a baptism is said to represent a burial, how do you understand it? Is there any resemblance between dipping a man into water and burning a corpse to ashes, and inurning the ashes? Is there any resemblance between putting a dead body upon a platform, and allowing it to molder back to dust, and dipping a man into water? Yet this is a true representation of the matter. The fact is, that pouring comes nearer representing a burial, according to the custom of this country, than immersion does. How do these brethren immerse a man? They take hold of him, and, by physical force, put him into the water, out of sight. Did you ever see a man buried in that way? Do you not first excavate a place in the earth, then deposit the coffin carefully in it, and pour the earth in upon it? There is really more resemblance, then, between the pouring of water and burial than between immersion and burial; for we pour the earth in upon the coffin, and do not plunge the coffin into it until out of sight. And the figure holds good in planting, also; for do we not dig up the earth, set the tree in, and pour the earth about its roots? We are really as much planted by pouring as by immersion. Neither can immersion be made to represent a crucifixion any more than pouring. In Galatians we read the following language: "Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead." We are dead before we are buried with him in baptism; but the Apostle says, "Ye are risen with him, through the faith of the operation of God." Our resurrection being through faith, is spiritual; then the death and burial must be spiritual, and not literal. If Mr. B. makes the burial literal—that is, immersion—then the death ought to be literal, and the immersed person ought to be raised from his watery grave, not by the hands of the minister, but "through the faith of the operation of God, who hath raised him (that is, Christ) from the dead." How did God raise Jesus Christ from

the dead? The Apostle declares that it was by or through the Eternal Spirit. So, by faith in the operation of this Spirit, he raises us from the death of sin to live to God. Is it not evident that the baptism here spoken of is spiritual? But Mr. B. makes it a literal immersion in water.

The brother has been complimenting me for several days. I do not understand the aim of his eulogies, unless it be to make the impression that I am a great man, and thereby add to his own glory if he is victorious in this contest, or detract from the confusion and shame of his defeat, if he loses the day. But he has suddenly changed his tactics, and, this evening, when he is hard pressed by my arguments, he says he *don't know whether I am educated or not*. One thing, however, he is certain of, and it is, that I do not read my Bible. The other day he accused me of reading my "Discipline" more than my Bible. Now, this is something he knows nothing about. I presume I read the Bible as frequently as he does, and, when I do read, I read for the purpose of understanding what I read. The brother asks how the apostles knew what to do, when Christ commanded them to baptize, if they were not allowed to go to the classics and Greek lexicons to ascertain what the word meant. God taught them how to administer the rite when he baptized them with the Holy Spirit. They needed no farther instruction upon this subject than what he gave them in this way.

I desire, now, to show you, by reference to the classics, that *baptizo* does not always mean "to dip." We read from Achilles Tatius: "The blood boiling up, through great force, overflows the veins, and, flowing round the head within, baptizes the breathing (passage) of the intellect." No dipping here. We read from Aristotle: "Which, when it is ebb tide, are not baptized; but, when it is full tide, are flooded." In this case, the water overflowed the land, but there is no dipping. The next extract is taken from Strabo: "Alexander, falling upon the stormy season, and trusting, commonly, to fortune, pressed on before the flood went out, and, through the entire day, the army marched baptized to the waist." When a man wades into the water to his breast, do our immersionist friends call that a baptism? Hippocrates, an ancient physician, giving directions for the management of a plaster, says: "Then, dipping into oil—rose or Egyptian—apply it through the day, and, as soon as it stings, take it away, and baptize (moisten) it again with woman's milk." I could read, if necessary, scores of passages, to prove that, according to classic usages, *baptizo* does not always mean "dip." These are sufficient. I propose, now, to read an extract from one of the standard writers of the English language, to show that even an immersion can be performed without "a putting in" or dipping. The passage which I shall read can be found in the works of Sir Walter Scott—and I presume that the brother will never excel him in literary attainments. Here is the passage: "The boat received the shower of brine which the animal

spouted aloft, and the adventurous Triptolemus had a full share of the immersion."

This was an immersion by sprinkling. You will see, from the passages which I have read, that the difficulties in my way, or in the way of Pedobaptists, are not so great after all. His exclusive idea is a shadow, which flees at the approach of the light which comes from these sources. But my friend is so wrapped up in his theory, so bound down to it, and it exercises such a tyranny over him, that it will not allow him to open his heart and mind to receive the light which would be poured into them.

I assert, then, that I have proven from the word of God, by referring to the transaction recorded in the second chapter of Acts, which occurred on the day of Pentecost, that, when we pour or sprinkle the water upon a subject, we baptize in a scriptural sense. For, if "pouring" is not a scriptural meaning of the word *baptizo*, then the Holy Scriptures are liable to mislead. Peter emphatically gives it as a meaning of *baptizo*. If pouring is not a scriptural meaning of the word, when it is used to designate the specific act by which those who were converted to Jesus Christ on the day of Pentecost and at the house of Cornelius were baptized by the Holy Ghost, then what is the scriptural meaning of the term? If it denotes the specific act of spiritual baptism, why may it not designate the specific action of water baptism? If the specific term "pour" is contained in the generic term *baptizo*, why do we not baptize when we apply the element water in this way? The brother has talked a great deal about immersion; but has he, or can he, ever produce one such clear and unmistakable case of immersion from the whole Bible, as the case of pouring which we have produced? If he will, I will give up my charitable, liberal creed, and accept his exclusive idea.

But, my friends, this is the only charitable and catholic position which the Church can take. Here is where we stand upon a broad platform—a catholic basis. When a man comes to me, and asks for baptism, I ask: "How do you want to receive it, sir?" "I want to be dipped, because I read that Philip and the eunuch 'went down into the water, and came up out of the water.'" "Very well, sir," I say, "you have a right to the free exercise of conscience and judgment in this matter; receive it in your own way." Another man comes, and says: "I want to be baptized by sprinkling." "Why do you wish to receive it in that way?" The reply is: "Because I read in the prophets, that 'he shall sprinkle clean water upon you, and ye shall be clean.'" Then I would say: "If this is your understanding, if this is your conscientious conviction of what the Scriptures teach, receive it in your own way." Another wishes to be baptized by pouring, and gives, as his reason for it, that the baptism of the Holy Spirit was administered in this way; and I also comply with this man's wishes. I would not interfere with or bind

any man's conscience and judgment, and say that he shall not decide for himself in this matter. Our immersionist friends will not allow this liberty, although they profess so loudly to be in favor of the free exercise of private judgment.

These are some of the arguments we have to offer in favor of the administration of baptism by affusion. The Holy Spirit baptized in this way, and teaches the same mode by the mouth of inspired men; and, whenever a man opposes the administration of baptism by affusion, he opposes God's mode of administering it. No man has ever had the temerity to undertake to explain the word "*ekcheo*" to mean any thing else in this connection. The new translation of my brother's Church was gotten up for the express purpose of imposing upon the world the dogma of exclusive immersion. Other Christian denominations are willing to take the old Bible, which time has made sacred, and use familiar, in which *baptizo* retains its generic sense. Methodists, Presbyterians, Episcopalians—all are willing to abide by King James's translation; but this would not do for our friends, they must have a new and more accurate translation. Well, when they get through changing it, we may accept it. But we take the new translation, and examine the language where Peter refers to what they have rendered "immerse you in the Holy Spirit," under the term "pour," and we find that they have translated *ekcheo* "pour," just as it is in King James. That is a virtual acknowledgment that we are right—that the baptism of the Holy Spirit was not an immersion. They abandon the specific meaning which they contend can be carried all through the New Testament Scriptures, and all through the classics, with an unvarying sameness. Whenever they allow that the specific term *ekcheo*, which implies a different action from that of *baptizo*, may stand for, and designate it, they abandon their unchangeable meaning "dip," and whenever they assert that the "washing of regeneration," spoken of by Paul, means baptism, they give up their specific idea, and admit that *baptizo* is a generic term. But my friend will say that washing is an effect of baptism. Who can tell what is the effect of baptism?

The brother calls upon me to state when I ever saw a spiritual baptism, and what it was. I call upon him to state what is the real effect of water baptism. What spiritual effect did God design it to have? All this is a mere subterfuge, behind which he hopes to escape unhurt by the bolts of truth which are being hurled at him. Is washing an effect of baptism? In what sense is a man washed, when he is taken into the water with his clothes on, dipped, and then brought out? Is he washed literally? No man will contend that he is. If there is any physical impurity or defilement about him, when he goes into the water, he is just as much defiled when he comes out as when he goes in. Literal washing, then, is not the effect of baptism. What kind of washing is it, then? Washing is not the effect



of baptism at all ; but baptism is a symbolical washing, which may be done by pouring. It will not do to say that the Apostle here means the effect of baptism. If he means any thing connected with baptism, he means baptism itself. And I suppose he uses the generic term to represent a specific action. If my good brother will show that *baptizo* is a univocal word, both in classical and religious literature, then he may talk to me about yielding the question.

(*Time Expired.*)

## MR. BROOKS'S FOURTH REPLY, ON THE FOURTH PROPOSITION.

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN:

My friend says I have not told him one single new thing since this debate commenced. I see I have told him one new thing, at least, namely, that *eis* was used in connection with the Savior's baptism. This he will find in Mark i: 9: "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John"—*eis ton Iordaneen*—"in the Jordan." The word *eis* is there, Mr. Fitch. I ask my friend to look before he condemns us so severely. When I make a positive assertion, he may rely upon it that I am right. It is Mr. Fitch, and not me, who does not read his book aright. My friend is very confident, sometimes, of these things, but never fails to be wrong, especially if he appeals to the Greek Scriptures. He had better confine himself to plain English.

I want to call my friend's attention to the fact that, on Pentecost, there were no tongues of fire, no baptism of fire, at all. He has been quoting it that way all day—"tongues of fire." He should have said, "tongues *like* as of fire." There was no baptism of fire there. When John was talking to those Jews—he had before him the good and bad, friends as well as foes, the enemies of truth, as also its friends—he pointed to all of them, and said, "You shall be baptized with the Holy Spirit and with fire." When Christ spoke to the apostles only, at Jerusalem, he said, "John indeed baptized in water, but ye shall be baptized in the Holy Ghost not many days hence." He does not say one word about the baptism of fire, for the wicked are not before him. Seldom is it that my friend reads his book aright; else, he would not see so many things that are not in it.

He says they did not bury their dead in the days of Christ, but burned them. Yet, we know that Christ was in the tomb of Joseph three days, and the corpses came out of their graves, and walked the streets of Jerusalem. Sometimes, it is true—[Mr. FITCH, rising, said, "I said the *Romans* burned their dead." Mr. BROOKS—Wait a moment, and I will tell that too.] Sometimes, it is true, the Romans burned their dead; but this was not the universal rule, and when they did, they buried their ashes.

Again: He refers to the second of Colossians, and wants to know how a man can be raised *in immersion*, by faith in the operation of God. Simply by going down into the water, and coming up through

faith. How did he raise his little infants, through faith, when he applied the passage to them the other day? He told us this was water baptism then, when he was trying to prove infant baptism. Did you remark that he did not notice that fact in his last speech, although I called his attention to the inconsistency? It is all spiritual baptism to-day. I will read the passage, under the supposition that it is water baptism; and that it is, we have no less authority than Mr. Fitch: "Buried with him in baptism, WHEREIN also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

Now you are buried with him in baptism, WHEREIN (in baptism) ye are risen with him through the faith of the operation of God. This is the universal law that governs baptism. A man goes down into the water, and he is buried with his Lord in baptism, and is raised out of the water, all of which is done in the name of Christ. Strange that my friend can not see this! that he can not see how a man can go down into the water, and be raised, by the hands of man, through faith in God! In conversion, Christ uses man as an instrument. God works through human instrumentalities in all these things.

My friend, at this late period in the discussion, has given us three passages from the classics. I am not sure that the word *baptizo* is the word used in each passage; it may be *bapto* in some of them. I have not time now to examine, of course, but he only claims that the word in these passages does not necessarily mean immerse. He does not *claim* that the word, in either case, could be rendered by either sprinkle or pour. Now, I most positively affirm that, in each case, it could be translated by immerse, or some of its cognates, and in neither instance by sprinkle or pour. This effort, then, is a full confession that he is unable to find a passage in which the word means either sprinkle or pour; it can not be done. We have been calling on him to read a passage proving the word to mean sprinkle or pour. Yet every single one of them meant dip, and when the debate comes out, you will see it. I do not ask him simply to read passages that could not be rendered by dip, but to read a single passage from the classics, and translate *baptizo* by sprinkle or pour. The day is gone, and he has not done it. But he quoted Sir Walter Scott, and failed to prove sprinkling or pouring even by him. Now, the gentleman must be hard pressed, indeed, to refuse to have any thing to do with the classics all day, and now, at the close of the discussion, to go to them, only to find them against him in every passage he quoted, and then, in desperation, to appeal to Scott. This is the first time we have ever known a Pedobaptist to affirm his position on this subject. I have never before heard a discussion where they affirmed their practice, and I am free to confess that I had no idea of the infinite weakness of the thing when you put them on affirmative ground. He has not made

one single effort to prove that sprinkling is scriptural baptism or any other baptism. The whole argument has been made upon the second of Acts, to prove that pouring is baptism, and not one particle of authority is produced to prove that sprinkling is baptism. I boldly and defiantly tell him he can not do it. I appeal to you who have been here and have listened to him to-day. Not one single passage has he shown to prove that sprinkling is baptism, and he has made but one effort only to prove that pouring is baptism.

In the proposition this morning, he affirmed that pouring or sprinkling water upon persons, is scriptural baptism. When Mr. Rice was on the negative, when any of them were on the negative heretofore, they could make a great many sophistical arguments. To-day he has been on the affirmative, and the gentleman has truly failed. This, he may say, is simply my opinion; but the thing is this time a question of knowledge and not of opinion. He has attempted but one argument. It has been an absolute failure, even in the attempt to argue the question; for he has made but one effort, in this direction, that in any way touched the case. All day he has been hammering away on this spiritual baptism. This is the best he can do. The failure is infinitely worse than I had any idea it would be.

He says that brother Anderson has made a translation, and seems disposed to condemn him for this. Well, so has brother Wesley made one. Shall we condemn him? My friend is anxious to court the good-will of our Baptist brethren. Now, I have nothing to say against the Baptists. I think they are in the kingdom, but he is not. He seems to have forgotten that they are now engaged in making a revision of the Bible. But this new version of the New Testament, will be no more authoritative with him than brother Anderson's.

I have answered every thing the gentleman has said. I want, then, to invite your attention to the progress of this argument to-day. The gentleman came here to affirm that sprinkling and pouring is Christian or scriptural baptism; that was the question. He has made no effort to maintain his proposition. I have shown you, first, that no Greek ever used, in his native tongue, this word *baptizo*, either in the sense of sprinkle or pour. Now, the gentleman has not attempted to give you one single example of such usage; he tried to give you some examples in which it did not mean immersion, but in this he failed. I most positively affirmed that not a single Greek lexicon defines the word in the sense of sprinkle or pour, and he has not attempted to produce one that does. I have told you, moreover, that the most illustrious interpreters, and the greatest intellects among the Pedobaptists, agree that the primitive baptism was immersion—Stewart, for instance, one of the most learned scholars they have; yet my opponent has paid no attention whatever to this fact. Why? Because he dare not do it. Do you suppose that if Mr. Fitch could have made any thing out of the classics or lexicons, he would not have used them?



Then, again, I have gone with him into the Bible. I have shown you that John baptized in *Jordan*; that he baptized at Enon, because there was much water there. He does not appear to have sprinkled at certain places, because there was much water. I have shown you, too, that the Son of God was baptized of John *eis ton Iordanen* (in Jordan). I have taken his own Bible, which he loves so much, and which he thinks we are trying to ruin by revising it—I have taken that very book to prove that the Savior was baptized in Jordan, and came up out of the water. Certainly there is no sprinkling or pouring in all this.

Again: I have gone down to Gaza with him, and witnessed the baptism of the Ethiopian eunuch. What are the facts in regard to this baptism? They both went down into the water, both Philip and the eunuch, and he baptized him, and they came up out of the water. Do you think there is a Methodist preacher in this town who would render himself so ridiculous as to go down into the water to sprinkle water upon a man? Not a man of them would make such a simpleton of himself as to do it. There is nothing like sprinkling or pouring here. Then I went to the sixth of Romans, and showed you there, that whether it was spiritual or water baptism, they were buried by baptism, *wherein* they were raised by faith in the operation of God. They then went into the water, and came up out of the water. They were buried, and, by the gentleman's own confession, we showed you this was water baptism. Then they are buried in water baptism into his death, and raised up again. Is there any thing like sprinkling or pouring here? We have shown you that the pouring out of the Spirit of God on Pentecost was accomplished by "*ekcheo*," and not by the word *baptizo* at all. The gentleman had to go to another word to make out his case, and then failed. We are not talking merely to be heard. We are talking about the word *baptizo*. He has hunted passage after passage; he has looked the lexicons over; he has searched the Bible through; and yet not one case of sprinkling or pouring has he found; nor has he attempted to find a case of sprinkling. He attempted to find one single case of pouring; and in that case it was the outpouring of the Spirit of God from heaven, and accomplished by another word. Is this not enough to overwhelm an honest man? I could exhort my friend, this evening, to turn away from his folly. It seems to me that a man must be blinded to every thing, who will cling to a practice that is without any authority in God's word, and that, too, when he himself has made the effort to determine the question, and has made but a single argument, and that a signal and utter failure. In the name of reason, will he still cling to his fanaticism, and still trample the authority of Jesus Christ under foot? He has talked about it all day, and has tried to prove every thing else but the proposition he came here to prove. Before I would cling to such a baseless thing, and remain in a confessedly human church, never having obeyed

the command of God, I would trample its authority under my feet, and go where God directs, and where the truth of heaven is spoken. But I fully sympathize with him, and all others should do so. It is hard to move a man who has been born in the lap of error, and rocked in the cradle of prejudice. His conscience is at ease, and no amount of logic and truth will wake it up. You may pile the one upon his defenseless head, and overwhelm him with the other, and yet he sleeps, all unconscious of the storm that rages around him. "This is my faith, and I intend to cling to it and die by it." *Exactly so.* Now, what are the classics to him? They may speak for two thousand years with a unanimity that ought to put to silence every caviler, but all this is as the idle wind to him. Yea, what is the word of God, within the pages of which he can find no proof of his proposition; and, himself being judge, he is not competent to even attempt an argument upon more than one single passage in all its pages; and in that, the word baptism does not occur?

Now, my fellow-citizens, we leave the question with you. You have seen his utter and terrible failure. Those of you who are not honest to yourselves and to your God, we do not expect to benefit; and those of you who are honest, and, after this day's work, can not see the truth, we commend to the tender mercies of God.

*(Time Expired.)*



## FIFTH PROPOSITION.

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THE CHURCH KNOWN AT THIS DAY AS THE "DISCIPLES," OR  
"THE CHRISTIAN CHURCH," IS THE CHURCH WHICH  
WAS INSTITUTED ON THE DAY OF PENTECOST.

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Friday, September 17, 1869.





## MR. BROOKS'S FIRST ADDRESS, ON THE FIFTH PROPOSITION.

*Friday, September 17th.*

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN :

THE proposition for discussion this morning reads: "*The Church known at this day as the 'Disciples,' or The 'Christian Church,' is the Church which was instituted on the day of Pentecost.*"

I accepted the statement of this proposition as the best I could get. The expression, "Disciples," or "Christian Church," literally accepted, conveys a false idea. The Disciples, or Christians, have no Church; it is the Church of Christ. Hence we preferred to amend the proposition by substituting "the Church of Christ;" but the suggestion elicited no attention whatever. The proposition will be debated in the sense in which it was submitted by Mr. Fitch, to-wit: the Church to which I belong, which my friend calls "the Disciples', or Christian Church," is the Church which was instituted on the day of Pentecost.

It will be observed that my friend here admits what he denied in the discussion of the first and second propositions, to-wit: That the Church was instituted on the day of Pentecost. Mr. Fitch will not so stultify himself as to say that my Church was not the Church instituted on the day of Pentecost, when no Church at all was instituted on that day. If so, he will involve himself in the unpleasant predicament of conceding that there was such a Church instituted, when he believed there was not, and that, therefore, he was insincere in the statement of the proposition. But, surely, when men are seeking for the truth, they will not thus attempt to deceive the public. I, therefore, put the most charitable construction upon it, and am grateful to my friend for this acknowledgment of the truth, though I confess my inability to reconcile this admission with the desperation with which he fought against this same truth during the first two days of this discussion. With the result of that discussion, and my friend's admission to-day, I am perfectly satisfied, and hence will detain you no longer upon this point.

The term Church is from the Greek word *ekklesia*—this from *ek-kalleo*, "to call out." The term Church, then, in its primary and

scriptural meaning, signifies, "the called out." Hence the Church in the wilderness consisted of those called out from among the nations of the earth; so the Church of Christ consists of the called out from among these nations. They are the called, the chosen of God. But this Church is not an unorganized mob, but an organized body. As Moses was the lawgiver in that, so Christ is the lawgiver in this. Again, as that was instituted on the first Pentecost after the sacrifice of the paschal lamb, and afterward completed as to its organization, when by degrees all the laws and ceremonies of that institution had been enacted, so this was instituted on the first Pentecost after the slaying of the great antitypical paschal lamb, and perfected as to its organization when revelation was completed. Hence Paul, in his Epistle to the Church of Corinth, xii: 28, says:

"And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers; after that miracles, then gifts of healings, helps, governments, diversities of tongues."

This work of organizing the Church was committed to the apostles of Jesus Christ, and he said to them, just before he ascended into heaven: "Go ye into all the world, and preach the Gospel to every creature: he that believeth and is baptized shall be saved, but he that believeth not shall be damned." And, as recorded by Matthew: "Go teach all nations, baptizing them . . . teaching them to observe all things whatsoever I have commanded." You will observe how broad is this commission—how exhaustive. They are not only to preach the Gospel to the world; they are not only to teach the nations out of Christ, but to baptize them, and to teach them all things whatsoever Christ has commanded. More than that, that they might be infallibly guided in this work, Christ gave them his Spirit, that they might accomplish the great work upon which they were sent into the world. Then the Church, in existence at the conclusion of the apostolic ministry, is confessedly the Church instituted by Christ on the day of Pentecost. My friend will not deny that that Church in which Paul and John and the apostles of Jesus Christ lived and died, was the Church of Christ. There will be no debate between him and me on this point. This Church was the Church of Christ, and it was right in all respects. My friend will not deny it. But in confirmation of this—that it was perfected and thoroughly furnished in all its parts for its work in the world—I read the following Scriptures:

"According to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith."—Romans xvi: 25, 26.

The mystery which had been so long kept secret was now made known to all nations, for the obedience of faith. But again, we invite

your attention to a passage in the fourth chapter of Paul's Epistle to the Church at Ephesus:

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

We want you, my friends, particularly to regard the Scripture that follows:

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but, speaking the truth in love, may grow up into him in all things, which is the *head, even Christ*; from whom the *whole body fitly joined together and compacted by that which every joint supplieth*, according to the *effectual working* in the measure of *every part*, maketh increase of the body unto the edifying of itself in love."

The Apostle, in this passage, simply declares to us that Christ has given all officers to the Church which will be necessary "to build it up as the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." More than that: That every joint in this body is supplied from him, and that the body is fitly joined together; that it is compactly joined together by that "which every joint supplies." Not one single joint is left out of this body; and that it continually, "according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

But have these officers, thus furnished by the authority of the Spirit, such instructions left them as shall guide them at all times into truth? The Savior said himself that he would send them the Spirit that "would guide them into all truth." And Paul says (2 Tim. iii: 16): "All scripture is given by inspiration of God; and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be *perfect, thoroughly furnished unto all good works*."

The Scriptures, then, are profitable for doctrine, for reproof, for correction, for instruction in righteousness, "that the man of God may be *perfect, thoroughly furnished unto all good works*." We have, then, at the conclusion of the apostolic ministry, a perfect Church in the world. A Church coming direct from the hands of the living God, by the authority of the Holy Spirit, was in the earth. Now, that that Church was the same which Christ established, my friend will not for one moment question. This Church was always a unit. Christ, in other words, established one Church, and one only, on the earth. When spoken of in the Bible, under whatever figure, it is



always in the singular number, except where a number of congregations is spoken of, as when we read of the churches of Christ in Galatia. It is a kingdom, house, temple, body, field, church, etc.

But we shall be told that all evangelical churches constitute the Church of Christ, and that they are respectively branches of that Church. I propose to accept nothing at the hands of my worthy friend for which he can not give to us the word of the Lord. His mere *ipse dixit* will not be received. The only passage of Scripture upon which this idea can be based at all is John xv: 5: "I am the vine, ye are the branches."

Are we to suppose that this intimate relation that exists between the vine and its branches, exists between Jesus Christ and all these conflicting churches or parties? If these constitute the branches of that Church, I ask where is that unity, and peace, and perfect simplicity that necessarily ought to exist, if the vine with its branches is to represent the perfect unity of which the Savior speaks? The Savior said, "Ye—my disciples—are the branches," not individual parties. I have been profoundly astonished at this interpretation of Scripture. The branches represent individual disciples, and not the distinct organizations of the day. I am certain my friend will not claim that this intimate union exists in the religious world—certainly not in his own dismembered and bleeding party, distracted and torn as it is in these United States. Perhaps he will change the figure a little, and say these churches constitute the body of Christ—are the members of that body, and that each church or party is a member of the body of Christ. In proof of this they refer to Paul's first epistle to the church at Corinth, where he represents the Church under the figure of a body. He says, "Ye are the body of Christ,"—not ye parties or distinct organizations, for these organizations had no existence then; but, "Ye (christians in the aggregate) are the body of Christ and members in particular." Christ is the head, and they are the body. Besides, if all these parties are branches, what constitutes the body? It will not do to say Christ is the body, for Christ is the head. Now, if these great parties are branches, where is the body? Do you not see the difficulty in which our friends involve themselves by this assumption? They may have branches, but whenever they get them together, they will have simply the branches of a trunkless tree; the body itself is not present.

Now, that such a divided state of the Church is not compatible with the spirit of the Gospel of Jesus Christ, will be evident from a passage or two that we will read. We will read these things deliberately this morning, because we want these first principles permanently fixed in your minds:

"Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same things, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. Is Christ divided?

was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; lest any one should say that I had baptized in my own name."—1 Cor. i: 10-13.

This dismembered condition of the Church is severely condemned in the word of God. My friend will not contend that these various branches are right in the sight of God, and that, therefore, all these churches are necessarily right. I wish to say just here, that while we deny that any one of these churches is right, necessarily in every respect, and while we do not claim that we ourselves may be infallibly right in every respect, and are willing to admit that there is truth taught within the pale of every church, not even excepting the Roman Catholic; still these churches can not all be divinely authorized, because they teach the one just the opposite of what the other teaches. If Calvinism is true, Arminianism can not be true; the Church that teaches Arminianism must be wrong, if Calvinism is true. I simply use that as an illustration. I will lay it down as a principle, that there can be but one Church which is right, if there be any. Christ established only one Church. Then there can be but one Church on this earth which is divinely sanctioned, and, therefore, that Church is the Church of Christ. Now, this is just the question I propose to decide this morning. I wish to see whether the Church I represent is that Church which Christ established on earth. How shall we decide this? Simply by the age of the Church? My friend will at once tell us that ours is not that Church, for it is too young—that half a century has not passed away since we began this reformation. All this may, in one sense, be true; but will my friend tell us how long it is since his church began its reformation? He can only double us in years, but he will make us too young; then what becomes of himself? If, indeed, this is the way the question is to be settled, what will become of the claims of every Protestant Church in the world? All of them have begun since the beginning of the sixteenth century. My friend, by this logic, will simply carry himself back into the pale of the Roman Catholic Church, yea, land at once in the bosom of the Roman Church itself. The Church of my friend came out of the Church of England, and the Church of England is legitimately her mother. The Church of England came out of the Church of Rome, because the Pope, among other things, would not yield to the infamous purposes of Henry VIII. The gentleman's logic would land him back in the bosom of the old grandmother herself. The Church of England separated from the Church of Rome. The Church of Rome was the first apostate Church in the world. Now, then, is the Church of Rome the true Church, in the light of this question of age? No, sir; the Church of Rome had not even an organized existence as such, until near the middle of the fifth century. The Church of Rome, then, is more than four hundred years too young

to be that Church which was established on the day of Pentecost. It had not even aspired to be a distinct organization until the Council of Nice promulgated the creed which was afterward adopted by the Roman hierarchy. Not a Church on earth to-day is old enough, in the light of this rule, to be the Church of Christ. How, then, are we to decide the question? I can conceive of but one method, viz.: to compare the churches of the world with that divine model and perfected Church which the apostles left in the earth; which existed at the close of the apostolic period, and which my friend and I both confess to be the Church of Christ. Just here Protestants have made their grand mistake. They have racked their brains to make out what they call the apostolic succession, a figment of the imagination, without truth in history, and contrary to the word of God itself. The apostles have no successors. They are in authority on the earth as much as ever they were, and Jesus is here with them. We have made it one of our most constant pleas, that we simply return to the teachings of the apostles of Jesus Christ, regardless of apostolic succession, so called. Until that is done away with, the world can never be converted to the Church of Christ. Just as soon as my friend and his Church shall leave these human councils and dogmas, and come simply to the apostles of Christ, the work shall be easy.

But we pass on now to the consideration of the first argument I propose on this question. In discussing this question, I will argue it negatively and affirmatively. The experienced physician, in making the diagnosis of a case, sometimes decides more readily what the disease really is, by first deciding what it is not. We propose to decide this question in this way.

My first argument is based on the fact, that Christ founded the Church of Christ, and that it is built upon the foundation of apostles and prophets. "Upon this rock," says the Savior, "I will build my Church." Again: "And are built upon the foundation of apostles and prophets, Jesus Christ himself being the chief cornerstone."—Eph. ii: 20. Now, then, Christ himself founded and built this Church upon this truth. He, then, is the founder of this Church. This doctrine, upon which the apostles built it, is the foundation of this Church, and nothing else.

The Church of my friend can not be that Church, in the light of these facts; for, first, the founder of his Church was John Wesley. Rev. Nathan Bangs, D. D., in the "History of all Religious Denominations," says, p. 425: "*It is well known that the founder of Methodism, under God, was the Rev. John Wesley, a presbyter of the Church of England.*"

In the same work, Rev. J. Timberman, of the *Wesleyan Connection*, says, p. 478: "*The polity of the original Wesleyan societies rested upon the principle that their illustrious founder had a right to*

control every minister and preacher, and every member of his societies, in all matters of a prudential character."

Besides, Mr. Wesley himself says, in reference to this matter, as quoted on page 48 of "Methodism," by Inskip (he is writing to Dr. Asbury): "There is, indeed, a wide difference between the relation wherein you stand to the *Americans*, and the relation wherein I stand to the *Methodists*. You are the *elder brother* of the American Methodists. I am, under God, the *FATHER of the whole family*. Therefore, I naturally care for you all in a manner no other person can do. . . . Do not seek to be something. Let me be nothing, and Christ be all in all! One instance of this—of your greatness—has given me great concern. How can you, how dare you, suffer yourself to be called a *bishop*? I shudder—I start at the very thought. Men may call me a *knave*, or a *fool*, a *rascal*, a *scoundrel*, and I am content; but they never shall, by my consent, call me *bishop*. For my sake, for God's sake, for Christ's sake, put a full end to this." Mr. Wesley, then, claimed to be the founder of the Church, the father of all Methodists, and hence the right to rule them all. Nor was he willing that any one else, by becoming a bishop, should interfere with this right.

Now, then, according to Mr. Wesley, and the lights of the gentleman's Church, he is the father and founder of that Church.

In the second place, that Church can not be the true Church, for it is confessedly a human institution. Now, my dear friends, I do not speak in any other spirit than that of kindness, and only seek the truth. I repeat it: the Methodist is not the true Church, for it is confessedly a human institution. In proof of this, I read from Dr. Hinkle's "Platform of Methodism," as quoted by Mr. Graves in his "Iron Wheel," p. 57:

"Methodism has, from the beginning, been, in a most striking manner, the *child of Providence*. Nearly all its peculiar characteristics were adopted, without any previous design, on the part of the instruments by whose agency it was brought into organized existence, as circumstances seemed to require, and without expectation of their becoming elements in a permanent ecclesiastical constitution."

Brought into existence, as *circumstances seemed to require*, and *without expectation of their becoming elements in a permanent ecclesiastical constitution*. Again: I read a brief extract from Mr. Inskip's "Methodism," p. 54:

"Finally, it may be said, Methodism, in England and America, was a *special system*. It originated in as dark and unpropitious a period, almost, as ever known in the history of Protestant Christianity. Immorality, heresy, and spiritual death had gained a fearful ascendancy, when it was instituted. To meet the emergency which then existed, God raised up a company of great men—men who were great in intellectual endowment, moral excellence, AND INVENTIVE GENIUS. There was John Wesley, who has justly been



designated the greatest of ecclesiastical legislators; Whitfield, the most extraordinary of pulpit orators; Charles Wesley, among the best of poets; Coke, the leader of modern missionaries; Asbury, the most laborious of bishops; and Clark and Benson—one the most learned, the other the best practical commentator ever known. These men *DEvised this powerful instrumentality, well styled 'Christianity in earnest.'*"

But my friend will tell you that these are but the opinions of men, and not of authority with him. Yet he knows that they were distinguished men in his Church, and that they were in high positions.

Well, I will read from a little work in my hand, which even my friend will acknowledge is authority on this question. I quote from the Introduction to the "Discipline," which is signed by Joshua Soule, James O. Andrew, Robert Paine, George F. Pierce, John Early, Hubbard H. Kavanaugh, William M. Wightman, Enoch M. Marvin, David S. Doggett, and Holland N. McTyeire. They say:

"We esteem it our duty and privilege most earnestly to recommend to *you*, as members of our Church, our **FORM OF DISCIPLINE**, which has been *founded on the EXPERIENCE of a long series of years; as also on the OBSERVATIONS and REMARKS we have made on ancient and modern Churches.*"

The Methodist Church, then, in its own Discipline, does not claim to be founded upon the Lord Jesus Christ, on the foundation of apostles and prophets, but simply and wholly upon "*the experience of a long series of years, and the observations and remarks we have made on ancient and modern Churches!*" Now, I ask, if that Church, which is the "*result of inventive genius,*" and "*is devised by the wisdom of men,*" and based simply upon "*the experience of years,*" is founded upon Christ? In the light, then, of this confession, the Methodist Church is a human institution in every sense of that word, and its own authors, and bishops, and creed, do not claim for it any thing more. Remember, friends, I am simply talking of the Methodist Church, as an organization, and not of Methodists, for we have no quarrel with them.

Now, then, the primitive Church was founded upon the truth that Jesus is the Christ, the Son of the living God. We, as a people, have builded upon this foundation, and, hence, we call upon men simply to confess that truth before the world. Now, one more remark, just here, before we pass on:

If Methodism, this human institution, was swept from the face of the earth to-day; if that which is "*founded upon the experience of a long series of years, and upon observations and remarks on ancient and modern Churches,*" was banished the earth, Christianity would remain. But banish from the earth the truth that "*Jesus is the Christ, the Son of the living God,*" and not one Christian will be left behind. Do you not see that this is the only Apostolic basis, and that, upon it alone, can we feel any safety? Then, we

are that Church, for upon this foundation we build the Church, and Paul says, "Other foundation can no man lay than that is laid, which is Jesus Christ."—1 Cor. iii.

My next argument in favor of the proposition is based upon the name of the Church. The Apostolic Church was called the Church of God—the Church of Christ. Does the Church of my friend fill the bill? Suppose the gentleman, some eighteen centuries ago, had been walking the streets of Corinth, and had met a gentleman, and said, "Good morning, sir; can you tell me where the Methodist Episcopal Church South is, in this city?" "Well, really, sir," replies the Corinthian, "*Methodist Episcopal Church South!* why, I have never heard of such a Church—certainly not in this city, or in this part of the world. There is no such Church in Asia. You say it is called the Church *South*? Well, you *may* find it down South, in the jungles of Africa; I am certain you will not find it among the civilized nations of Europe or Asia." "Well, sir, have you no Church here at all?" "Oh, yes; I myself am an humble member of the Church of Christ." "But, do you not think it exclusive and arrogant to say that *your* Church is the Church of Christ?" "Arrogant! Exclusive! I can not see it in that way, sir. Christ himself founded that Church, and built it; why should we not call it after him? It is not my Church, nor that of any one else, and it would be the height of impudence and arrogance to call it by any other name. But since you see fit to catechize me, may I ask you a few questions?" "Certainly, sir." "What Church do you belong to, and who founded your Church?" "John Wesley." "John Wesley! Then why don't you call it the Church of Wesley?" "Oh, but there are other Christians, followers of Wesley, and we want to distinguish ourselves from these." "Do I understand you to say you wish to distinguish yourselves from other Christians?" "Yes, sir." "Why, by what book are you governed?" "By the Discipline." "Ah, well, that explains the matter. Since you have a human founder, and a human book, of course yours is a human institution, and you have a right to call it what you please. The Church I belong to is a divine institution, has a divine book, a divine founder, and a divine name. I know no difference between Christian Churches, North, South, East, or West, and I make no distinction between them." In the light of the name, which is the Church?

Again: my third argument is based upon the name given the Christians, or members of this primitive Church. They were called "brethren," but this name was not exhaustive, for the question might be asked: "Brethren" of whom? "Children," but children of whom? "Disciples," disciples of whom? But again, they were called Christians. *Christians!* Now, none can mistake this appellation. They were called Christians both by the pagans and those within the Church itself, and this term is simply exhaustive. Every

one knows what a Christian is—a follower of Christ; an anointed one. In Acts xi: 26, we read: “And it came to pass, that a whole year they assembled themselves with the Church, and taught much people, and called the disciples Christians first at Antioch.” I have thus read the passage in harmony with the original. They were then, by divine authority, called Christians.

But again: The inspired Apostle, calling them Christians, says: “Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.”

Said Agrippa unto Paul: “Almost thou persuadest me to be a Christian.” They were known by the same name among the pagans. Trajan, the emperor, writing to Pliny, said: “You have taken the right method, my Pliny, in your proceedings with those who have been brought before you as Christians.”—*Infidelity Refuted*, by A. Campbell, p. 105. They were then known as Christians. This was their distinctive name. Does the Church of my friend fill the bill in the light of this characteristic? Do they call themselves Christians simply? No, sir. They call themselves Methodists. They call us Campbellites and Reformers. No intelligent man or woman among us accepts such appellations; we simply call ourselves Christians. We have, indeed, a few weak brethren and sisters, who, for fear of wounding the feelings of somebody, will call themselves Reformers. My conviction is that they had better offend man than God. We are Christians simply, and nothing else. Well, I shall be told again that this is very selfish and arrogant. Not at all. Is it selfish for the bride to call herself after her husband's name? It would be very selfish if it were otherwise—if the bride should refuse to be called by his name. Jesus Christ is the great bridegroom, the Church is the bride. It would be exceedingly unchaste to call the Church by any other name.

We pass on to consider, in the fourth place, the creed of the Church. What was the creed of this primitive Church? *The Bible only*. For three hundred and twenty-five years there was no written and authoritative human creed on the face of this earth. Individual men had written their opinions, but there was no council, or church, that authoritatively put forth a creed, until the Council of Nice, A. D. 325, which adopted the Nicene Creed, and put it forth authoritatively. In consequence of its promulgation, the streets of Constantinople, and other eastern cities, were drenched with martyr blood. This was the result of making the first creed, and my friend has followed in their footsteps, and he has already distracted and divided the Church of God by so doing. The primitive Church had no creed but the Bible. Until the Bible was written, they had apostles and prophets who taught them the truth as it is in Christ; but when revelation was completed, the apostles and prophets passed away. They had the Bible, but nothing else, for nearly three hundred years. But my friend will tell us that ours is an unwritten creed.

An unwritten creed never divided the Church of God, since the world began. More than that, a church without a written creed has never divided. All the divisions have been in churches that have had written creeds. Not a church in the world, since it began, has divided without a human creed.

A few years ago, it was the boast of our enemies, that, since we had no human creed or bond of union, when Mr. Campbell should pass away, we would go all to pieces; and because we had no creed, we were denounced as "*pirates*" upon the broad seas, by one of the highest ecclesiastical courts in Kentucky. Strange that they did not remember that the primitive Church was never divided until they made a human creed; then it was that the streets of Constantinople and the plains of the East were drenched in the blood of the slaughtered Arians.

But how has the prophecy of our friends eventuated? A terrible and fearful civil struggle has swept over the country and baptized it in blood. Just as the smoke of battle began to clear away, the sage of Bethany, with the setting sun, sank to sleep. Peace has again been restored to our smitten country, and the ashes of the grand old hero molder back to dust, hard by the rushing waters of Buffalo, fraught with so many sad and joyous memories to him. But how is it with his brethren? Sleep on, thou great and mighty one! All, *all* is well! From the lakes to the gulf; from ocean to ocean; on Albion's plains and Scotland's heights; in the isles of the sea, on Océanica's shores, thy brethren are at peace. The old ship has weathered the storm again, and she hung no banner at her mast-head save that upon which was emblazoned, in colors of living light, the lone star of Bethlehem, and which was stained alone with the blood of her glorious captain. Pirates, indeed! If so, thank God our flag is not stained with human gore! No, no; we have not the memory of Servetus to blacken our fame, or of Roger Williams to mar our peace.

But how with our friends, and their human bonds of union? Broken and crushed, their vessels are stranded upon the beach, their crews are divided and engaged in deadly strife with each other. They, indeed, struggled hard to hold to their moorings amid the storm, but their bonds of union, like rotten cables, snapped asunder when the first wave of passion broke upon them. The experiment has been fairly tried, and has proved a failure. Human bonds of union are no bonds at all. Make, then, one grand bonfire with all of them. Take the only bond of union that God ever intended for man, "the Bible, and the Bible alone"—in the language of Luther—"as the creed of the Protestant, and the right of private interpretation."

My fifth argument is founded upon the confession—Matthew xvi: 16-18:

"And Simon Peter answered, and said, Thou art the Christ, the



Son of the Living God. And Jesus answered, and said unto him, Blessed art thou, Simon, son of Jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hades shall not prevail against it."

Again: The Apostle Paul, who had never been in Rome, who had never seen the Roman brethren, but simply from his knowledge of the universality of this confession, claimed that it was in the mouth of every brother in that Church. He says: "*The word is nigh thee, even in thy mouth, and in thy heart, that is the word of faith which we preach, that if thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness, but with the mouth confession is made unto salvation.*"—Rom. x.

This confession, then, had been upon the lips of every man in the Roman Church. It was the great truth necessary to be confessed by every Christian man.

Again, Paul says to Timothy, vi: 1, 2:

"Fight the good fight of faith, whereunto thou art also called, and hast professed a good confession before many witnesses." Timothy, then, had made this confession.

Now, in harmony with this, Philip said to the eunuch, "If thou believest, thou mayest." "I believe Jesus Christ is the Son of the Living God." Upon this confession, Philip admitted him to baptism and the privileges of the Church of God.

Now, in the light of this confession, I ask, which is the true Church? This was the primitive practice. All the believing penitent was required to do to be admitted to baptism was to confess this truth. We only require this confession; but how is it with my friend? I read you, briefly, from his Discipline his method of procedure:

"*Question.*—Do you earnestly desire to flee from the wrath to come, and to be saved from your sins?

*Answer.*—I do, the Lord being my helper. *Amen.*

*Q.*—Do you renounce the world, with all its vanities, together with all sinful practices, so that you will not follow or be led by them?

*A.*—I solemnly renounce them all, God being my helper. *Amen.*

*Q.*—Do you promise to conform to the usages of the Methodist Episcopal Church South?

*A.*—I do, the Lord being my helper. *Amen.*

*Q.*—And will you diligently and prayerfully strive to keep God's holy will and commandments, and to walk in the same all the days of your life?

*A.*—I will endeavor to do so, the Lord being my helper. *Amen.*"

Now, in the light of this confession, I ask, which is the true

Church? I boldly affirm that my friend does not ask a single question that the primitive Church did. Now, we ask this same question, and only this, and hence are like that Church, the Divine model, which my friend will admit is right; while he, on the other hand, is directly opposed to it, in asking questions for which he has no authority—no “Thus saith the Lord”—no right, except the human right, upon which he claims that his Church is founded, namely: “The experience of years, and observations and remarks made on ancient and modern churches.”

My sixth argument is based upon the fact that the primitive Church immersed all who came into its fellowship. Now, I do not desire to introduce the question of baptism, and argue it to-day. I will simply read, in affirmation of this truth, witnesses on the side of my friend—the great leading Pedobaptists of earth, those who were the lights of the Pedobaptist world, and who, therefore, are impartial witnesses, so far as this question is concerned. Mosheim, the great German ecclesiastical historian, a man who stands in the first rank of critics, says:

“The sacrament of baptism was administered in this (the second) century, without the public assemblies, in places appointed for that purpose, and was performed by immersion of the whole body in the baptismal font. Those adult persons that desired to be baptized (among the collegiants) received the sacrament of baptism according to the ancient and primitive manner of celebrating that institution, *ever by immersion.*”

Dr. Wall, my friend's great Pedobaptist champion, who has written more successfully in defense of infant baptism than all other men, says: “Their (the primitive Christians) general and ordinary way was to baptize by immersion, or dipping the person, whether it were an infant, or a grown man or woman, into the water. This is so plain and clear, by an infinite number of passages, as one can not but pity the weak endeavors of such Pedobaptists as would maintain the negative of it, so also we ought to disown and show a dislike of the profane scoffs which some people give to the English anti-Pedobaptists, merely for their use of dipping. It was in all probability the way by which our blessed Savior, and for certain was the most usual and ordinary way by which the ancient Christians did receive their baptism. 'Tis a great want of prudence, as well as of honesty, to refuse to grant to an adversary what is certainly true, and may be proved so. It creates a jealousy of all the rest one says. As for sprinkling, I say, as Mr. Blake, at its first coming up in England, ‘Let them defend it who use it.’”

But again: I hasten on, for I want to quote others of these leading men. Neander says, on this subject: “Only with the sick was there an exception in regard to immersion.”

(*Time Expired.*)

## MR. FITCH'S FIRST REPLY, ON THE FIFTH PROPOSITION.

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN :

MY friend has undertaken to prove two things to-day. It devolves upon him to prove, first, that a Church was instituted on the day of Pentecost, and then he must prove that the Church known at this day as the "Disciples," or "Christian Church," is the same one which was instituted on the day of Pentecost. I will here remind you that if he only presents some points of similarity between his Church and the Apostolic Church, he fails to sustain his proposition. He undertakes, according to the wording of this proposition, to prove that the Church known at the present day as the "Disciples," or the "Christian Church," is the identical Church instituted on the day of Pentecost.

If he simply contends that there are points of resemblance, then the proposition ought to be "There are more points of resemblance between the 'Christian Church' and the Church instituted on the day of Pentecost, than can be found in any other Church." It becomes necessary for him to prove these two things, and if he fails to prove them, all his claims with reference to the *divinity* of his Church fall to the ground, and he is nothing more than a *sectarian*, as he denominates all who differ from him. I appeal to the intelligence of this congregation to know whether he has yet proved either one of the points which it is actually necessary for him to prove. Did he prove by the New Testament that the reformation, professing to have a "Thus saith the Lord" for all its doctrines and practices, of which he is a champion, was commenced at Pentecost? Did he prove by the word of God that a new Church was instituted on the day of Pentecost? or has he presented a single scriptural proof that the Church which he represents here to-day is the identical Church mentioned in the second of Acts?

I find that the brother is just as far from a knowledge of the truth, with reference to the true character of the Church, as he has been on all the propositions he has discussed during the week, as I shall show by a careful examination of the word of God. He says I admitted the Church was instituted on the day of Pentecost. This is very strange, when I spent two hours and a half on Monday in proving that there was no kingdom set up, and no Church instituted, by the Lord Jesus Christ, or by the apostles, on the day of Pentecost. Yet he gets up here and tells you that I admitted *that*. When did I make such an admission? When did I admit, either

directly, or by implication, that Jesus Christ, or any of his apostles, set up a kingdom, or established a Church, on the day of Pentecost? I have never made such an admission, and I never expect to make such an admission, because I know the thing is not true.

I want to call the attention of my friend to another expression of his. I do it simply because he claims that his whole system and all the practices of his Church are based upon the New Testament, and professes to be able to furnish a "Thus saith the Lord," for every thing in his Church, its polity, its name, and every thing else connected with it. I call upon the brother to find in the New Testament an expression which he has used several times in his speeches—the "Church of Christ." When the apostles referred to different bodies of Christians, located at different places, they called them the "Churches of Christ," and never the "Church of Christ." In its collective capacity they invariably call it the "Church of God." And, I believe, it is called the "Church of the first-born;" but never is the expression, the "Church of Christ," used. It is not in the New Testament; and if he contends that it may be called the Church of Christ, because Christ bought it with his blood, and because it is taught by implication, then we can claim a great many things on the same ground.

He speaks about the *organization of the Church*, and about the *commission*, I believe, being the *great constitution of the Church*; but did he offer one single passage to prove that any church was organized at Pentecost? I call your attention to the second chapter of the "Acts of the Apostles," and I defy any man to show one word there upon the subject of organization, or the setting up of a kingdom, or the institution of a church, or the giving of a constitution. The terms of salvation were simply presented to the people—the system of religion proclaimed, and that was all there was of it. I will attend to this matter more particularly when I progress farther in my argument.

I want to read the passages to which your attention was called by my friend. I read the passage from Romans: "Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." Is there a single word about a church being instituted on the day of Pentecost, or about Mr. B.'s Church, in the passage? The leading idea contained in the text is the revelation of that mystery, "which was kept secret since the world began," which was the fact that the Gentiles were to be made partakers with the Jews of the blessings of the Gospel of Jesus Christ. That is the thought upon which the Apostle is touching. Nothing is said about the institution of a church. The affirmant next referred to the fourth of Ephesians,



and read the following passages: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Is there any thing in this text that refers to the institution of a Church on the day of Pentecost, or that refers to the "*Christian Church*" being instituted on that day? We will now follow him to the third chapter of second Timothy, from which he read: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Like the other passage we have read, this contains nothing in proof of the proposition which he is trying to maintain.

There is one place in the New Testament, and only one, where I find a people or a church presenting points of similarity to my friend's Church, and that had to be reconstructed and indoctrinated by the Apostle Paul. We read of a number of persons at Ephesus whom some one had baptized. Saint Paul visited them, and preached to them concerning the gift of the Holy Ghost. They were astonished, and replied that they had never heard of the Holy Ghost. They had heard considerable upon the subject of baptism, but had never been taught the existence of the Holy Spirit. Saint Paul placed his hands upon them, and they received the Holy Ghost, and he baptized and received them into the Methodist Church. And when Saint John wrote the book of Revelations, that Church at Ephesus was one of the best churches in the land. That, in its origin and primitive state, resembles his Church more than the Church of which we read in the second of Acts. The brother says that the Church, when spoken of in the Bible, is represented as being united; it is spoken of under the figure of a "field," and a "vineyard," and a "body." I want to call your attention to some of these passages, as I pass along, where the Church is called a "vineyard," a "body," etc. I will read first from the twelfth chapter of Mark, and you will see whether the idea of a church being instituted on the day of Pentecost is taught where the unity of the Church is taught:

"A certain man planted a vineyard, and set a hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country. And, at the season, he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard; and they caught him, and beat him, and sent him away empty. And again he sent unto them

another servant, and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. And again he sent another, and him they killed, and many others; beating some, and killing some. Having yet, therefore, one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son. But those husbandmen said among themselves, *This* is the heir; come, let us kill him, and the inheritance shall be ours. And they took him, and killed him, and cast him out of the vineyard. What shall, therefore, the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others."

Who was that "certain man"? Every one will admit that he was God. Who was the "Son" here spoken of? He was Jesus Christ. This is also mentioned in another one of the gospels; but, I believe, all that is essential to a proper understanding of the subject is contained in what I have read. This *vineyard* is supposed to represent the Church. My friend called your attention to it, with the statement that it represents the unity of the Church, which proves what we have all along been contending for; that no new church, in the sense in which he understands it, was instituted on the day of Pentecost. Christ "came to his own, and his own received him not," and he expelled those who would not receive him from the Church, and brought in the Gentiles to supply their places, while those who did receive him continued in the Church. I will call your attention to another one of these parables after awhile. The brother said also that he would accept nothing from me as proof, except Scripture. I shall hold him to the same rule, especially since he contends that his whole system is based upon the Bible, and upon the Bible alone. I shall call upon him for a "Thus saith the Lord" for every proposition he lays down. I call upon him in the first place for a "Thus saith the Lord," to prove that a Church was instituted on the day of Pentecost; and I call upon him in the second place for a "Thus saith the Lord" showing that *his Church* was instituted at Pentecost. Deductions and inferences will not do, we must have a "Thus saith the Lord" for it all.

My friend wants to know how all these different sects, as he calls them, can be different branches of the Church, and asks, if they are branches, where is the body? We Methodists claim to be branches, because it is said: "I am the vine, ye are the branches." If one man can be a branch, then ten men can be branches. In the New Testament, when two bodies of believers, located at different places, are spoken of, they are called Churches; but when the entire body of believers is designated, it is called the Church of God. Taking this as a precedent, when I wish to speak of a number of individual branches associated together in one body, as the Methodist body, why may I not call that body a branch of God's Church or vine? I might illustrate this by a figure which the Apostle himself employed for a like purpose. I will take the figure of a man. A man

is not all eyes, else where were the hearing? Nor all ears, else where were the seeing? Nor all hands, nor all feet; but these are all different members of the same body; so we are all members of Christ. Because the Methodist branch and the Presbyterian branch do not grow out of the body of the vine at the same place with the *Christian branch*, it does not follow that they are not branches. The branch which is at the top of the vine, need not say to those which are lower down, you are not branches, because you and I do not spring from the same point. My brother would make us all one branch, although Christ says, "I am the vine, ye are the branches." As the several branches and scions of a vine, when spoken of collectively, are called the vine, so the several bodies of the Christian Church, when spoken of collectively, can be called the "Church of God."

How pathetically the brother referred to the divisions of the Methodist Church, when he represented her as bleeding at every pore. He has certainly forgotten what he himself said, one day, during this debate. He said, on that occasion, that Methodism in all this country was one. I venture to assert that the Methodist churches in this country are as much united, as the different Christian churches, so-called. I can designate "Christian churches," (I will use that term as a matter of courtesy, as he wishes me to do so, and I am disposed to be accommodating,) in which men are held to discipline for engaging in the traffic of whisky, or other intoxicating liquors, and I can also show other churches where this thing is tolerated, and men are not held to discipline for engaging in the traffic. So far as the fundamental doctrines of Christianity are concerned, we are more united than my brother's churches are. There are, in reality, fewer points of difference, because we do not differ at all with regard to our articles of religion, but simply in respect to church polity, politics, and things of that kind. When it comes to the great fundamental doctrines we are united, and he has already acknowledged it.

What will the brother make out of that transaction recorded in the New Testament where Paul and Peter disagreed? Each thought the other was wrong, and they separated, and one went one way and the other another way. Paul founded and built up churches, and Peter founded and built up churches, and yet they could not agree. So Abraham and Lot, when there was strife among their servants, agreed to separate in a similar manner. The thing for which the brother contends is not unity, but uniformity, and there is quite a difference between these two things. There may be unity without uniformity, and I doubt very much whether there ever will be uniformity in this world.

He told us yesterday that the Baptists were in the kingdom; and yet, they do not belong to his organization. If he will read the Methodist Discipline, and Baptist "Confession of Faith," he will

find that there is less difference between them than there is between the Baptists and the Christians. Just let him make the comparison, and he will find that, so far as all fundamental or essential principles are concerned, I am correct. He is separated from the Baptist by essential differences of doctrine, while we differ from the Baptists merely upon Church polity and the mode of baptism.

The brother admits at last that he is not infallible, and that there may be good people even in other denominations. I would like to know what becomes of that famous text, from which every preacher of his Church in this country has preached, "*Others may be right, and they may be wrong, but we know that we are right and can not be wrong.*" If they can not be wrong, they must be infallible. If they are right, and can not be wrong, there is no probability of others being right, and to declare that they may be, and yet differ from them, is a manifest contradiction, and yet he inveighs against popery. Did ever any Pope, who thundered his anathemas against heretics, and excommunicated persons from his Church, contend for greater infallibility than that? I have heard such a doctrine as that preached in the town of Winchester, "*We are right and can not be wrong,*" and yet, he gets up here and admits that he and his brethren *may be fallible*. He will claim, in his pulpit, when there is no one about to show up his errors, that he is right and can not be wrong; but when an antagonist has followed him through all his devious ways, and ferreted out all his errors, and exposed his perversions of God's word, he is, forsooth, willing to admit that his Church may be wrong. They exclude all Pedobaptists from the kingdom. Has he not, *again and again*, exhorted me and my brethren to come into the kingdom? to flee the wrath to come? and does he not say that we are on the way to hell? And yet, he inveighs against popery, while he assumes, for his own Church, infallibility. If I had the assurance to rise in this pulpit, and affirm, before an intelligent audience, that I was right, and could not be wrong, I would never, on any occasion, admit that there was a probability of my being wrong. He contradicts what he has said elsewhere, by saying that he does not claim infallibility. And now, for the sake of reason, and right, and consistency, I hope he will never claim any thing of the kind again.

Here, two men come to the examination of a passage of Scripture; men of equal integrity, of equal information, of equal intelligence. They examine the passage carefully and prayerfully, and one arrives at one conclusion, and the other arrives at a different conclusion. It is simply a difference of judgment. Is either one of them justified in saying that he is right and can not be wrong? If he does so, he claims infallibility, and the person who claims infallibility arrogates to himself a quality that belongs alone to God. I will endeavor to show the brother better than that, and I think he is on the right road to arrive at the truth now.

After he had occupied about thirty minutes in presenting these



passages of Scripture which I have read to you, and which prove nothing in regard to the proposition he has undertaken to sustain, he changed his position, and endeavored to prove that the Methodist Church was not instituted on the day of Pentecost. I thank God that I have too much sense to affirm that it was. I do not make any such absurd and unscriptural assertions as that, and he need not have spent half an hour in trying to disprove what no Methodist claims; and then he entertained us with a most beautiful declamation upon Church unity, which elicited my highest admiration. I would like to get that part of his speech when I preach a union sermon, in order that I may insert it. But what did it prove? Nothing at all. You will remember that he told me on yesterday that I had not produced a single argument. What did I do, then? I thought I was making an argument all the time. But according to his assertion, I did not even make an effort. That is very strange. It is very evident that he does not understand his own vernacular sufficiently well to know the meaning of the term *effort*. I certainly *must have made an effort*, if I did not do any thing else. But this morning the brother came very near not making *even an effort*, for his effort, if we may dignify it with that name, was a signal failure. I can found a church to-day which will be a veritable Church of God. How may a Church be founded? When a minister goes into a region where the Gospel has never been preached, for the purpose of establishing a Church, does he carry along with him a perfect organization, with positive laws, with legal enactments, and invite the people to enter this organization, promising them salvation if they will so do? Is that the way in which churches are founded? No, sir. He simply preaches the Gospel of Jesus Christ. The people believe his message, accept Christ as their Savior, and are saved through faith in him. They then receive the rite of baptism, by which they are initiated into the society of believers, and enter into covenant relationship with God. They are then a Scriptural Church and a Church of God. Alexander Campbell, John Wesley, Martin Luther, and many other preachers, have founded or established churches in this way. They laid the foundation by preaching Christ, and those who believed were built upon that foundation. Mr. B. says that the Methodist Church came out of the Romish Church. Will he tell us *from whence came his Church?* The very first organization they had in this country was composed principally of persons who had been excluded from the Baptist Church. I would like for him to give us the beginning of the Baptist Church in this country. If my good friend (the President Moderator) was not sitting before me, I would tell him. If he can trace his genealogy to Pentecost without passing through the same Church out of which, he says, we came, then he is truly a great man, and will have accomplished a great feat. He certainly could prove Apostolic succession. He says that he thinks we believe in Apostolic succession. Well, suppose we do,

what has that to do with the question? Apostolic succession is a mere fancy of the enthused imagination of some over-zealous person.

The brother asserts that Christ founded the Church upon the apostles, and the prophets, and upon himself. If he founds it upon the apostles and prophets, how does he get the prophets into the foundation after the day of Pentecost? Probably he may say that he means the prophets of the New Testament. But the Scripture says "the prophets," and no one is excluded *who is a prophet*; a plain, common sense interpretation of the passage would include all the prophets of the Old Testament as well as those of the New. The prophets are a part of that foundation. They held the same foundation principles. They preached just what Christ and the apostles preached. Every doctrine of religion or morals which is taught in the New Testament is taught in the Old Testament.

My friend told us that, when he was talking about the Methodist Church, he was not talking about the Methodist people. He is able to make nicer discriminations than I am. I suppose he has more "*logical and strategical acuteness*," as he calls it, than I have. He then proceeds to talk about the name of the Church, and *he knows he is right because he has the right name*. I will read what Alexander Campbell says about the name of the Church (*Mill. Har.*, New Series, vol. 4, p. 24):

"Have we any divine authority for being called Christians at all? The same question may be variously propounded; as, for example, was the name Christian first given by heaven or earth, by God or man? Or was it recommended by human authority, and, finally, adopted by divine authority? We may, fearlessly, affirm, from all that has recently been written on the subject, and from all that is in the New Testament, that no person can possibly prove that it was divinely introduced or sanctioned."

That is what he says about the origin of the name Christian. The name originated just as did the name Methodist. There is no divine authority for it. It was not given by divine authority. Mr. Campbell is right here. The disciples were first called "men of this sect," "men of this way," "Nazarenes," and when some of the apostles went to Antioch and preached, the Antiochians, by way of reproach, called them Christians, because they preached the doctrines of Christ. The name Christian is no more of divine appointment than the name Methodist. To call a man a Methodist does not make him any the less a Christian than to call him Peter. My friend intimated that some of his brethren would not call themselves Christians for fear of offending some one by so doing; and he gave it as his opinion that they had better offend men by calling themselves Christians, than to offend God by refusing to call themselves Christians. It is my opinion that the man who gets drunk, swears, and overreaches his neighbor in his commercial transactions with

him, offers God a greater insult by calling himself by the name of his Messiah than he would by refusing the name. Mr. B. says that he knows the people whom he leads in the way of salvation. As for myself, I leave it to others to say whether I am a Christian. I desire and am striving to be one, but I do not expect to become one simply by assuming the name. Shame on such bigotry. Does the simple fact, that a man calls himself a Christian, make him a Christian? But Mr. Campbell says that there is no divine authority for the name. Our friends might as well call themselves "disciples" or "Nazarenes," if they are the followers of the despised Nazarene. There is just as much divine authority for either of these as for Christians. There is nothing in a name. He knew that he was right in claiming that his Church was instituted on the day of Pentecost, because they have the right confession. He read the confession which we require every one to make who enters our Church, and we find his confession contained in it. The difference consists in the fact that we have more than he requires. But I defy him to show a single article contained in the confession, which he read from the Methodist Discipline, that is unscriptural, or that contravenes any law of God. There is nothing contained in it contrary to the teaching of God's Word. Those who do not belong to our Church, have no right to object to any rules of polity which we may adopt. When I enter the house of another man I am willing to conform to the rules of his house, and I expect the same thing of every man who enters my house. We have a right to adopt any rules we choose which do not contravene the law of God.

He attempted to prove that the primitive practice of the Church was to immerse. That is something he has not proved. That is a disputed point. It is begging the question to assume the very point in dispute. He quotes from Pedobaptist writers to prove that the primitive practice of the Church was immersion. Has he told you what a Pedobaptist is? A great many persons think Pedobaptists are all opposed to immersion. A Pedobaptist is one who believes that infant baptism is divinely authorized. Dr. Wall was a Pedobaptist, but he was also an immersionist. So was Mosheim an immersionist. All Pedobaptists are not affusionists. Some of them are just as strong immersionists as my brother dare be; and when he quotes those whom I have mentioned, he is quoting immersionists, and not affusionists. A man is not necessarily an affusionist, because he is a Pedobaptist.

You have been told, during this discussion, that many persons who were baptized by affusion, become dissatisfied with their baptism in the hour of death, and are sorry they were not immersed. I can find just as many persons, who, in the hour of death, deplore the fact that they had not sought and obtained an evidence of their acceptance with God, other than that of their baptism, as he can find who are dissatisfied with affusion. There is present in this house a

lady of intelligence, who was immersed in this vicinity, by a Methodist minister, who is, to-day, as ardent an affusionist as any one present. I can convert as many to affusion as he can to immersion. We immerse hundreds and thousands in our Church—just because they have a right to choose for themselves—who give up their exclusive modal idea of baptism, and embrace that which is more charitable. But what sort of an argument does he make here? We will put it in the form of a syllogism. The primitive practice of the Church was immersion. Pedobaptists admit that it was immersion. The “Christian Church” practices immersion; therefore, it was instituted on the day of Pentecost. We practice immersion, therefore the Methodist Church was instituted on the day of Pentecost. We are just as much the Church of God as they, since we never admit any one into the Methodist Church until he has confessed the Son of God and been baptized. If the good confession, and the primitive mode of baptism, which, my friend says, was immersion, establishes the fact that the Church was instituted on the day of Pentecost, then the Methodist Episcopal Church South was instituted on the day of Pentecost, as well as his Church. We claim to be Christians, although we have not assumed the name “Christian,” in an exclusive sense. I will now undertake to show that in no scriptural sense is the brother’s Church the Church that was instituted on the day of Pentecost. The word “*ecclesia*,” rendered church, comes from the word *ekkaleo*, to summon forth, and means a *popular assembly*. In the 19th chapter of Acts, the word is three times rendered assembly. “It shall be determined in a lawful assembly.” “And he dismissed the assembly.” In New Testament usage, it always means an *assembly*, a *congregation*, or *body*. The apostles sometimes use it in a general sense, as when they say, “Christ is the head of the Church.” “The Church is subject unto Christ.” “Christ loved the Church, and gave himself for it.” In these passages, it denotes the entire body of Christians or believers. Can his Church be the Church of God in that sense?

With reference to this Church of which the Apostle speaks, it is said Christ loved the Church, and gave himself for it; yet my friend contends that the Church—*his Church*—was not instituted until about fifty days after Christ died; that is, on the day of Pentecost. Paul says: “Husbands, love your wives, even as Christ loved the Church, and gave himself for it.” I told you, since this discussion commenced, that, if that text teaches any thing, it teaches that men are to love their wives before they have wives, if my friend’s theory of the institution of the Church be true. The apostles sometimes employ the word church to designate an association of Christian believers in a particular place; as, for instance, “The Church which is in thy house.” Here we have a Church in a man’s family, and composed of his household. Again: “The Church of the Laodiceans;” “The Church which was at Jerusalem.” I defy him to prove that the word is used in any



other senses than these in the New Testament. I will repeat what I have said: The term is sometimes employed to designate the Christian body in a certain place; as "The Church of the Laodiceans;" "The Church which was at Jerusalem." In other places it refers to the entire Christian body; as when we read: "Christ loved the Church, and gave himself for it." These are the only scriptural usages of the word *ecclesia*. In which of these senses was my brother's Church instituted on the day of Pentecost? Whenever an apostle went to a Gentile city, he preached the Gospel of Jesus Christ. The people believed on him, and were saved. The rite of baptism was then administered to them, when they became, in all regards, a Church of God. And when the great Apostle to the Gentiles speaks of them, he calls them churches; as, the "Church at Antioch," the "Church at Ephesus," etc. If the term as used in the New Testament has any other sense than those we have given, I call on the brother to prove that fact. If he can not, I want him to show in which one of these senses his Church is the one established on the day of Pentecost. Does he mean in the sense of being the entire body of Christian believers living at that time, or just the body of believers that was found there in Jerusalem on the day of Pentecost? In which of these senses was his Church instituted on the day of Pentecost?

I will give you my understanding of the term, and, if it is unscriptural, let the gentleman show that it is. Wherever a number of persons come together who believe that Jesus Christ is the Son of God, and worship him in spirit and in truth, and receive the sacraments of our holy religion—baptism and the Lord's Supper—they are a church, and a scriptural church, and the name that they assume, whether Presbyterian, Methodist, Baptist, Christian, or any thing else, has nothing at all to do with it. We want no exclusive ideas on this subject. My good brother speaks of a church in the New Testament sense of that term, but, whenever a man attempts to prove that his Church is a *Heaven-appointed organization*, with positive laws and legal enactments, up comes the exclusive idea that characterizes Romanism, and he is bound to take the position that he alone has a church organization, and all outside of it are heretics, and on the road to ruin.

Here I take the position that the Roman Catholic Church is more consistent than my brother's Church, because they contend that we are heretics because we are not in their organization, and consign us to death; and he contends that we are out of the kingdom, and, consequently, heretics, because we have not fallen in with his exclusive, fallible idea of church organization; and yet he allows us to get to heaven, or, perhaps, only some of us, for I have examined the subject, and know better. Perhaps, like Mr. Campbell, he puts us along with idiots and insane persons, and hands us over to a merciful God. I do not wish to hear the brother inveigh against Romanism again. His exclusive idea, that his Church alone is the Church of God spoken of in the New Testament, anathematizes all other denominations as

completely as any bull that ever came forth from the Vatican. We are all churches of God, if we worship God in spirit and in truth, and receive Christ as our Savior, and partake of the sacraments of our holy religion.

Jesus Christ is the social and fraternal element in the hearts and consciences of men, and brings them together in social and fraternal relations, and they then adopt rules and plans for the spread and promulgation of religion, and for the conversion of the world. That is just the way in which churches grow up. God does not give a church positive laws. Christian bodies are the legitimate fruits—the necessary results—of this principle of religion in the hearts and consciences of the people. That is the New Testament idea of a church, and I am just as much a member of a church as my brother is. If he believes that God is a rewarder of those who diligently seek him, and that Jesus Christ is the Son of God, and receives the sacrament of initiation, which is baptism, then he is just as much a member of the Church of God as I am; and these distinctions, and rules of polity, and family names, have nothing at all to do with the great principles of our holy religion.

I can, conscientiously and consistently, having this idea of a church, which I believe to be scriptural, take every religious man by the hand, and call him brother. Brother Brooks told me, yesterday, that I was out of the kingdom; and I suppose that is the reason why he does not call me brother Fitch. I believe that he is in a church, and a Church of God, whether he is in my Church or not. I do not know whether or not he has been baptized with the Holy Ghost. I claim to be just as much in the Church of God as he can possibly be, because I have the religion of the Bible; and I have partaken of the sacraments of religion, and our doctrines are all based upon the Bible.

*(Time Expired.)*

## MR. BROOKS'S SECOND ADDRESS, ON THE FIFTH PROPOSITION.

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN:

A BAPTIST brother in the house is very anxious that brother Fitch will tell him where the Baptist Church had its origin. We leave that, of course, with Mr. Fitch and him.

My friend labors under a little misapprehension as to the work before him on this occasion. We gave him an opportunity to discuss the question of Church identity, all day on Monday last. With that discussion we are perfectly satisfied; and if he sees fit to occupy his time in still advancing arguments in opposition to the proposition we affirmed on that occasion, he may do so *ad libitum*. I am not afraid that the truth in that proposition will suffer from his arguments made then or now, and he is welcome "to fight it out on that line" as long as he pleases, yea, all the season, if he likes.

My friend claims that ours (and I use the terms "ours" and "my" in a conventional sense to-day) is not the Church which was established on Pentecost; that it is not the Apostolic Church, because, he says, we are not identically the same church. Now, while a single point of similarity does not prove that two things are one and the same, or even two or three points, yet, when in all respects they agree, and when in every particular the characteristics of each are the same, then the case is clearly made out. The Savior (to illustrate what I mean) was born in Bethlehem; but many others were born in Bethlehem. He was born in Judea; but many others were born in Judea. He was of the tribe of Judah; but many others were of the tribe of Judah. He suffered death upon the cross; but many others suffered death upon the cross. The Savior was entombed; but many others were entombed. Indeed, there is scarcely an incident in his whole life, from the cradle to the grave, that some man has not experienced; and in that particular, he resembles the Savior; but, when all these facts are brought together, truly they identify the son of Mary as the Son of God. We do not identify the Savior by one single fact in his history, but by all the facts in his history taken together. So, we do not identify the Church of Christ by its name simply, but in that all the characteristics of the primitive or apostolic Church—which, my friend will confess, was the Church of the living God—are fulfilled in the history and characteristics of the Church with which I stand identified.

If then, in all these particulars, our church is like that, it is the Church of Christ.

The phrase "Church of Christ" in the singular does not occur in the Bible, but "churches of Christ" does. But we base the fact that it is Christ's Church, simply upon the Savior's own words: "Upon this rock I will build *my* Church." It is, then, the Church of Christ. Upon the Methodist Discipline John Wesley built his church; then it is the church of Wesley. That is exactly the difference between my friend and myself upon this occasion. This is Christ's Church, because Christ built it, and said, "It is my Church." That ends the question.

My friend has told us that it was formerly called the Church of God. That is true; but it has never been called the Methodist Episcopal Church South. That is the difficulty. He would be greatly rejoiced if he could just find that expression in the Bible. It is called the Church of God, or they are called the churches of Christ, not Methodist Episcopal Church South.

Mr. Fitch has discovered some of my people at last, away back in the days of the apostles. This is a candid and full admission, and we thank him for it.

He says that "the twelve disciples that Paul found at Ephesus, were members of my Church; and Paul and Silas, some Methodist preachers, came along, and laying their hands on them, gave them the Holy Spirit and baptized them." I am sorry to have to correct my friend again. He can not quote correctly the word of God. They baptized them, and then laid their hands on them, that they might receive the Holy Spirit. Besides, these men were converted just as we are converted. They believed and were baptized, and then received the Holy Spirit. But this is not the *method* of Methodist preachers now. Again, you never hear of modern Methodist preachers rebaptizing any body. Any kind of baptism will do them. Now, the truth is, these men were like my friend; they believed, and were good men, but, as I said of him yesterday, they were not in the kingdom; hence, they immersed them in the name of the Lord Jesus. Now, if these old Methodist preachers were here, they would say to brother Fitch, "You must be baptized in the name of Jesus, and you, too, shall enter the kingdom and receive the Holy Spirit."

The Savior said, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." My friend has never been born of water. To be born of water, a man must be baptized in the name of Jesus Christ, and this Methodist preacher baptized them in the name of Jesus Christ, to bring them into the kingdom of God; yet he falls out with me for standing in the steps of this old Methodist preacher. I will have to send him back to Paul. Besides, this old Methodist preacher at Ephesus was different from the Methodist preachers of our day, in this: our Methodist preachers teach that we must receive the Holy Spirit before we believe. This Methodist preacher asked a question that never fell from the lips of a modern Methodist preacher: "Have you received



the Holy Spirit since you believed?" My friend would ask, "Have you received the Holy Spirit, that you might believe?" Now, then, according to my friend's theory, a man must receive the Holy Spirit in order to believe. But this old Methodist preacher asked, "Have you received the Holy Spirit since you believed?" There was some difference between the customs of that day and this, and those old Methodist preachers were willing to be guided, wholly and unequivocally, by the word of God and the Spirit. My friend is not satisfied with the word of God. He must make a little book, and be guided by that, instead of the Scriptures, and that is why he gets into these troubles.

The gentleman's remarks on the vine and its branches were a little peculiar. As you may not have discovered his sophistry, I direct your attention to the matter again. You will readily see the difference between two or ten men being branches of the vine, and two separate organizations differing from each other and contending against each other being branches of the vine. Now, the difference is just as wide as is the difference between heaven and earth. Individuals, at the start, were branches; but these distinct party organizations are just what Paul in his Epistle to the Corinthians condemns. I will give you an illustration:

In the town of Winchester there are four organizations calling themselves Churches of God; all here have one interest, just as had the Christians at Corinth. Now, Paul condemned them because they were thus divided, and were making different names and parties. For the same reason, I condemn this same thing in Winchester to-day, and declare, with Paul, that there is carnality here, or it would not be. No, if we were willing to be guided by the word of God, and were one, as Christ would have us be, then we would convert every one in this community in a very little while.

Mr. Fitch claims that the Methodist Church has unity, but does not claim for it uniformity. Now, the gentleman has the thing exactly reversed. If he is faithful to comply with their Discipline, there will be uniformity; and if they do not have uniformity it is because the preachers are recreant, for they agreed to enforce that Discipline, and if they do, they will have perfect uniformity. But, on the other hand, for them to talk about unity, is absurd. Every body knows the Methodist Church is divided, and that, too, over politics. That is worse than all. Just think of the Church of God divided over politics! More than all that, they are still in that condition! Down in Tennessee the Northern Methodists have taken possession of the churches of my brother, and in that condition they are fighting and quarreling over their meeting-houses! And yet he tells us there is unity among them! Not one particle of unity there. What folly to talk about unity in a Church that is thus divided! Just read their papers published in Nashville and Baltimore; read them, and you will see whether unity exists or not. If

the gentleman wants any thing on this subject, I will read him something of interest before night.

My friend informs me that our preachers say that others may be right, or may be wrong, but that they themselves are right, and can not be wrong. Now, this statement of my friend misrepresents the facts in the case. Dr. Hopson is the author of this discourse, to which he alludes, and the Doctor states the proposition thus: "To speak illogically, you may be right, or you may be wrong; but we are right, and can not be wrong." The Doctor illustrates it in this way: We practice immersion. You will all concede that is right; a man who is immersed is certainly baptized. Well, then, they may be right when they sprinkle a man, or they may be wrong. If they are right, we certainly are right, according to their own admission. The world does not object to what we teach, but what we do not teach. We practice immersion; they say we are right, but object because we do not practice sprinkling and pouring. We teach that the Spirit operates in conversion, through the truth. They agree, but object because we do not believe in a direct influence of the Spirit of God upon the spirit of man. They think, with us, that men are depraved, but object because we do not think they are totally depraved. They agree, with us, that faith comes by hearing the word of God, but object because we will not concede that there is another faith which is the direct gift of God. Thus, they believe all we teach, but it is what we do not teach that troubles them. But, for these things there is no Scripture, and, since we are guided alone by the Bible, they must excuse us.

Our standard is infallibly right. We may be imperfect in our practice, but as a people we simply take the Bible, and what the Bible says and teaches, and try to live up to it. My friend's standard is not infallible, because he takes a creed made by men. It is in this sense that we claim to be infallible, not in our practice and lives. The Bible—the Bible alone—is infallible; we take no other creed.

Again: His idea of founding a Church is right, if he leaves that Church in the condition in which the apostles left it. I believe with him, that the way to found a Church is to go and preach the Gospel, and organize the people into a Church. But here my friend fails, when he leaves them without the Bible as the only infallible standard, and leaves them with that which is only founded upon "the experience of years, and observations upon ancient and modern churches." In other words, instead of leaving them to be guided by the word of God alone; instead of organizing them, and calling them the Church of Christ, and telling them they must call themselves christians, or disciples of Jesus Christ, he leaves them with a human creed, and a human name. That is just exactly what the gentleman lacks in making it the Church of Christ.

But the confession, he says, is in his Discipline. Now, that Dis-

cipline expresses faith in Christ as the Son of the Living God ; but I most emphatically deny that it is the practice of my friend to ask men: "Do you believe with all your heart that Jesus of Nazareth is the Christ, the Son of the Living God?" And yet the Savior said: "Upon this rock I will build my Church." Now, do you not see that this truth, taken away from the earth, leaves not a Christian behind? Take away the proposition that Mahomet is the Prophet of God, and you take away Mahometanism from earth. Obliterate the proposition that Joe Smith was the Prophet of God, and you obliterate Mormonism. Take away the Methodist Discipline, and you take away Methodism. Leave this very distinctive truth—the confession—and you leave Christians still in the world. Take away the truth that he is the Christ, the Son of God, and you do not leave a Christian on the face of the earth. This truth, then, makes Christians. Methodism makes Methodists. Are there Christians in the gentleman's Church? What makes them? The truth that Jesus is the Christ, the Son of the Living God. What makes them Methodists? Methodism! That is just what I object to. It can not result in good or gain for him, and must result in great harm to the world.

Christ has established a Church, and yet my friend claims the right to lay down laws of admission into that Church, and coolly says to the rest of the world: "If you do not choose to comply with these conditions, just stay out." Think of that for a moment! The King Eternal has established a Church in the earth, and yet Mr. Fitch tells us, that men have the right to lay down laws by which people shall come into the kingdom; but, if they do not see fit to obey them, they may stay out! The great God of heaven has established his Church on earth, and his kingdom in the world; and has given laws, and appointed officers in it, and established it with every member necessary to its edification; and yet, at the same time, Mr. Fitch claims the right to legislate, and say how men shall come into that kingdom.

Yesterday he claimed that all Pedobaptists were sprinklers. Do you remember how he came at us with those *almanac statistics*? and how he left only a few thousand immersionists in the world, and claimed all the rest as Pedobaptists and sprinklers? Yet, to-day, he tells us these Pedobaptists are all immersionists. He makes statements one day to prove one proposition, that overturn the statements he makes to prove another proposition the next day. Yesterday, they were all sprinklers. To-day, when I quote Dr. Wall, and others, against him, he says they are all immersionists. I am glad to see the gentleman open his eyes to the fact that his almanac was not right, after all.

Again: "Christ," he says, "loved the Church as the husband the wife, and gave himself for it."—Eph. v: 25. The gentleman has repeatedly thrust this passage at us, with the assertion that Christ

must have given himself and died for a church not in existence, if our position be true; and he emphasizes the point. Well, I wonder if he died for the Methodist Church, which has been in existence only a hundred years. Christ could not die for a church before it was in existence, he tells us. Well, then, he did not die for the Methodist Church. He is harder on the Methodists than I am; for he makes it appear that Christ never died for his Church, and sends them all to perdition. He ought to have charity at home before he goes abroad to preach charity. According to this logic, Christ never died for our sins. If he could not give himself for a church that was not in existence, he could not give himself for men not in existence! This is logic! Accept it as such, if you please.

But he says the first members of our Church in this country were excluded from the Baptist Church. We were not excluded from the Baptist Church. We quietly agreed to separate and go. The North District Association of Baptists were to have met at Spencer church, Montgomery County, in 1829. The Baptist wing held a preliminary meeting at Lulbegrud, in the spring of '29, and refused to meet the Association at Spencer Creek, but, withdrawing, met in August, at Goshen, in this county. The gentleman had better post himself correctly before he talks so much upon these questions.

He objects to my calling their preachers circuit riders. This is precisely the name he gives them himself. When he acknowledges the name, he should not object to others calling him by the same. I never call a man by a nickname that is offensive to him, and if the gentleman will say the name is offensive, I will not repeat it. But the gentleman calls himself, and all others, sects, and objects to my calling my Church the Church of Christ. Indeed, he quoted some Scripture proof for calling them sects, but, as usual, did not quote it aright. Paul did not call the Church a sect, but the unbelieving Jews said to him, "We desire to hear of thee, for as concerning this sect it is every-where spoken against." Paul always condemned sects and schisms in the Church.

My friend boasts of his large charity on this occasion. Great and wonderful charity! In the overwhelming magnanimity of his compassion, he throws himself back, and gesticulates in such a manner as to surprise and please his brethren, for he makes them laugh every time they see his movements. It is not the sharpness of any thing he says, but his peculiar look when he says it, that elicits their merriment. If they expect to gain this question by laughing at his whimsical looks, they will be simply mistaken.

But my friend's large charity is truly wonderful. If I want to come into my friend's Church, I may come, preaching that immersion is baptism! But, if I were a preacher in that Church to-day, proclaiming that immersion is baptism, but sprinkling or pouring is not, how long would he allow me to stay? Suppose one of these



Calvinist brethren was to preach Calvinism, how long would he stay there? His philanthropy is just broad enough to include his own little band of Southern Episcopal Methodists, and reject all others. They would not permit the Calvinist, or any of my brethren, to live with them and condemn their Arminianism. With all his boasting, there is not a more restricted and uncharitable people on earth.

*(Time Expired.)*

## MR. FITCH'S SECOND REPLY, ON THE FIFTH PROPOSITION.

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN:

BROTHER BROOKS says that the audience occasionally laugh at me, not because I really say any thing sharp, but he supposes that they laugh because they think I look sharp. The trouble with him is, that he neither says any thing sharp, nor looks sharp.

He came here this morning to prove, by the word of God, that a Church was instituted on the day of Pentecost, by the apostles of Jesus Christ, and that the Church known at this day as the "Disciples," or "the Christian Church," is that Church. He presented a few passages of Scripture, and I followed the train of his argument, and showed you that those passages proved nothing, either *pro* or *con*, so far as this question is concerned.

The speech which he has just made was nothing more than a review of the speech that I made this morning, and he has, therefore, added no argument to that which he produced (if he produced any) this morning, to maintain his proposition. Being in the negative, then, you see clearly that I have nothing to do, unless I choose to review his speech just closed.

He says that we are not discussing the unity and perpetuity of the Church to-day; but he is not to drive me from my purpose in this way, for he knows very well that, according to the principles of reasoning and logic, you can disprove a proposition negatively, and the work will be legitimate. If I can prove the converse of what he has attempted to establish, I disprove the proposition. If I prove that no Church was instituted on the day of Pentecost, and if I prove the unity and perpetuity of the Jewish Church, then I disprove his position by proving the converse of what he affirms, and it is perfectly legitimate to discuss the unity and perpetuity of the Church to-day.

I venture to assert that any argument that he might offer, or that he will offer, to prove that his Church was instituted on the day of Pentecost, the very same argument will prove that the Methodist Church, and the Baptist Church, and every other church in the land, was instituted on that day. If a good confession; if immersion; if the main features of our holy religion as taught, believed, and practiced by any one of the churches, prove that Church to have been instituted on the day of Pentecost, in the sense for which the brother contends, then ours was instituted at that time. He has admitted that little discrepancies will not invalidate the argument, and it is not,

therefore, necessary to establish the identity of every thing. If there is only a similarity in most of the features, then the proposition is proved. Whenever, then, he proves the main points of his proposition, he carries us all back with him, because every Protestant Church in this land holds, teaches, and practices the great essential principles of the religion of the Bible. So, if he is doing any thing for himself, he is doing a good work for the rest of us. He told you about a man walking along the streets of Ephesus, or some other Oriental city, and inquiring for a Christian church. I never heard such a weak and silly argument before, and I do not deem it worthy of notice. I will promise him one thing: if he will find the expression "Christian Church of God" in the New Testament, I will also find "Methodist Episcopal Church of God" there. If he can find "Christian Church of God," just in those words, I will pledge myself to find the words, "Methodist Episcopal Church of God," in the New Testament. He has no more a "Thus saith the Lord" for his name than we have.

My friend tells you that those persons whom I represented, this morning, as members of his Church, were converted just as he wants me to be converted. He desires to know if I ever asked any member of the Methodist Church if he had received the Holy Ghost since he believed. I do not hesitate to say that I have asked scores of men such a question substantially. We believe, teach, and know it to be true, that the Father will give the Holy Spirit to them that ask him. And that question, in substance, is often asked. But he says that we present the question in this manner: Have you received the Holy Ghost, that you might believe?

I want to read an extract from Alexander Campbell, to show that the worthy gentlemen do not agree with each other. Mr. Campbell, in his *Christian Baptist*, page 353, says:

"Saving faith is wrought in the heart by the Holy Spirit; and that no man can believe to the saving of his soul but by the Holy Spirit."

Did we ever teach any thing stronger than that? That is exactly what we teach on this subject.

Again: In his *Millennial Harbinger*, he says: "I would not, sir, value, at the price of a single mill, the religion of any man, as respects the grand affair of eternal life, whose religion is not begun, carried on, and completed by the personal agency of the Holy Spirit."

How is this done? Through the instrumentality of the written word, as is so commonly advocated by the brethren of this Church? No, sir; by the personal agency of the Holy Spirit. Mr. Campbell, then, is against the brother in this regard; for he says that no man believes with his heart unto salvation, without the assistance of the Holy Spirit. The brother says I am excluded from the kingdom because I have never been baptized.

I would like to know how he became so wise. He told you, yesterday, that I was not baptized at a river. *He certainly knows a great deal.* He makes wonderful discoveries. He discovered a Methodist preacher in the family of Lydia; and he discovered a thing that I never revealed to any one, namely, that I was not baptized at a river; and to-day he has discovered that I have not been baptized at all. He knows nothing about it. He is talking about something in regard to which he has no information.

The brother says that there are four churches in this town, and he deplores that state of things. Well, why does he not join the Methodist Church? We believe in a good confession, and we never baptize persons without asking them, in substance, whether they believe Jesus Christ is the Son of God. Our confession begins in this way: "I believe in God the Father, Almighty, Maker of heaven and earth, and in Jesus Christ his only-begotten Son, our Lord."

There is a good confession of faith. If persons want to be immersed, we will immerse them, and all he contends for is a good confession, and immersion. If he deplores the want of harmony and unity in the churches of this town, why not come with his congregation and join the Methodist Church? We will receive them all, and then preach to them the personal agency of the Holy Spirit in conversion and regeneration, and the love of God shed abroad in the hearts of his people by the Holy Ghost given unto them.

But I can not go to his Church. I believe that God has made it my duty to bring my children into the Church with myself, and he will not allow me to bring them into his Church. I can not join his Church without sacrificing a principle which I believe to be right. He can come into the Methodist Church without sacrificing any principle, he being judge, that is taught in the word of God. Then, in the name of reason, if he deplores the separation of the churches, and sectarianism, which he thinks militates against the progress of the Redeemer's kingdom, why does he not come into our Church? Every thing is found in our Church that is found in his, and many things, not in his, which might contribute to his edification and profit.

I would like to know whether there are not several Christian churches in the city of Cincinnati. I believe there are four of them in that city. Why do they not all unite in one congregation, as he advises us to do here? This is no argument at all. This proves nothing about his Church having been instituted on the day of Pentecost.

Then I would like to know if none of his churches have been troubled with politics? I would inquire if they have not had trouble here in this town? Have they not proscribed men? Have they not refused, many of them, to hear certain men preach, because of their politics? The only thing upon which they are agreed is *immersion*. There is a controversy raging in the columns of the



*Apostolic Times* now, and there is no more unity in the bosom of his Church than there is in any other Protestant Church.

But he says that they are right, especially in *this thing of baptism, because every body says so*. I will make an argument very much like the arguments which he advances. Protestants all admit that a man may be saved who is a member of the Catholic Church, if he lives conformably to the light and teaching he receives upon the subject of religion. They admit that a member of that church may be a Christian; but a genuine, ardent Catholic will not admit that a man not a Romanist, is a Christian, or will be saved. And he will contend that all outside of the Romish Church are heretics. Now, all Protestants agree that a man may be saved in the Romish Church, but Catholics do not admit that persons can be saved in the Protestant Churches. If then the admission of all persons that immersion is baptism, constitutes it *alone* baptism, the admission of all Christians that a man may be saved in the Romish Church, makes the Romish Church *alone* the Church of God. Mr. B. admits that my theory of the founding of a church is right. I am glad that he admits so much. Now, if he will sit down and reflect upon the subject with calmness and deliberation, he will find that he can not identify the persons who constitute the Church of to-day with those who constituted the Church at any former period. I admit that the churches of to-day have the same Bible and the same religion of the primitive Church, and here is wherein the unity and perpetuity of the Church consists, and not in its individual membership. It requires individual membership to make a Church, or a body of believers, but the Church of one period is not the Church of any other period, so far as its membership is concerned. The Methodist Church of to-day is not the identical Church that it was fifty years ago, in this regard.

If he admits that my idea of the founding of a Church is right, he should show that his Church is that which was instituted on the day of Pentecost. If he had confined himself to saying that they hold the same doctrines, and that they preach and teach the same principles of religion, then there might be some show of truth on his side. But the way in which the proposition is stated, deprives it entirely of all feasibility, and makes it nothing but an absurdity.

He tells us that we founded the Church right, but we have not the right sort of system in it, for, instead of giving our members the Bible, we give them the Discipline. And then he argues against the Discipline and against creeds. This reminds me of the reasoning of the Mahometan general when the city of Alexandria was taken. The officer in immediate command, by whom the city was taken, wrote to him, as his superior in authority, and asked what disposition he should make of the celebrated library which he found there. He replied, if the books which it contained agreed with the

Koran they were useless, and ought not to be preserved ; and if they disagreed with the Koran they were pernicious, and ought to be destroyed. The brother's objections to our Discipline are just about as sensible as that. They apply with equal force to every sermon, every tract, and every religious and theological work that has ever been written. If Mr. Campbell's "*Christian System*" agrees with the Bible, it is useless, and no Christian man need have it in his library ; if it does not agree with the Scriptures, then it is pernicious, and should be destroyed.

We claim that our Discipline agrees with the Bible, just as all other denominations claim that their creeds agree with the Bible. The difference is only a difference of judgment. If Mr. B. is going to banish from the world every thing that agrees with the Bible, he will have to stop preaching, for if his sermons agree with the Bible they are useless and unnecessary ; and, upon the other hand, if they disagree with the Bible, they are pernicious, and ought to be stopped. On the same principle Sunday-school books and tracts, which are now scattered broadcast over the land, if they agree with the Bible, are useless, and ought to be burned, according to my friend's theory, and if they disagree with it, they are pernicious, and ought to be destroyed. This is the sum and substance of the argument which he makes against our Discipline, and against creeds.

He tells us if we remove the characteristics of Methodism, Christianity is left. I wish just to say to him, if he excludes every thing from the Bible that is not necessary to be believed and practiced in order to salvation, he will not have much of the New Testament left. It is not necessary for me to believe that Peter preached at the house of Cornelius in order to my salvation, therefore it is not a part of the Gospel, according to my friend. It is not necessary to believe that Paul was imprisoned at Philippi, in order to be saved, therefore it is not a part of the Gospel, and need not be preserved. And so I might go on and exclude every thing not absolutely indispensable, and necessary to salvation, and I should reduce the New Testament to a very few passages. Any sort of reasoning of this kind is fallacious.

Dr. Wall and those other persons whom I mentioned are not living at present, but the statistics have reference to the present time. I am willing to hand over that Ecclesiastical Almanac to any competent men and abide by their decision. If they say, after a careful examination of the matter, that I am wrong, I will yield the point.

The brother tells you that his Church was not first organized of members expelled from the Baptist Church. I will read what Mr. Campbell says on this subject, and we shall find that the honorable gentlemen differ again. Mr. Campbell says, in the *Millennial Harbinger*, vol. 1, p. 149:

"In no instance has a majority in any of our churches ever cast out a minority of Baptists for any difference of opinion ; but how

often their majorities have cast out our minorities during the last ten years it would pain me to record."

I wish to read a few extracts from this system which professes to have begun at Pentecost, and which is presented to us as a beautiful and harmonious system, in perfect accordance with the Scriptures. Mr. Campbell teaches that salvation is alone to be obtained in "his restored kingdom."

In the *Mill. Harbinger*, vol. 5, p. 251, he says: "I do, indeed, contend for the restoration of the original Gospel and order of things, and do think that no sect in Christendom has the one or the other." In his *Christ. Baptist*, Mr. C. says: "Knowing that the efficacy of his blood is to be communicated to our consciences in the very way which God is pleased to appoint, we stagger not at the promise of God, but flee to the sacred ordinance which brings the blood of Jesus in contact with our consciences. Without knowing and believing, this immersion is as empty as a blasted nut. The shell is there, but the kernel is wanting."

Every man who is received from the Baptist Church, by my brother into his Church, unless he believes that baptism is for the remission of sins, is still unpardoned, because his immersion was as empty as a "blasted nut." Our Baptist friends do not baptize a person until he is converted and pardoned; they do not, therefore, baptize for the remission of sins; but Mr. B. will contend that he is not pardoned until baptized; and Mr. Campbell declares that, unless he knows and believes that baptism is for the remission of sins, his immersion is as empty as a "blasted nut." The shell is there, but the kernel is wanting. So, then, the man, as a Baptist, is pardoned, but as a Christian, he is unpardoned. Again, he teaches that the waters of baptism literally wash away sins.

In the *Mill. Harbinger*, *Extra*, No. 1, p. 40, he says: "If blood can whiten or cleanse garments, certainly water can wash away sins. There is, then, a transferring of the efficacy of blood to water, and a transferring of the efficacy of water to blood. This is a plain solution of the whole matter. God has transferred, in some way, the whitening efficacy or cleansing power of water to blood, and the absolving or pardoning power of blood to water. God has opened a fountain for sin—for moral pollution. He has given it an extension far and wide as sin has spread—far and wide as water flows." Again, he represents the Gospel as containing one command to be obeyed, and that is—baptism. In the *Mill. Har.*, *Extra*, No. 1, p. 12, he affirms "That the Gospel has in it a command, and, as such, must be obeyed."

That is the idea of the brother. The Gospel contains one great command, and that is "to be baptized." How long does it take to baptize a person? One minute—for, according to a statement of his, he can baptize one a minute, all day long. Then a man obeys the Gospel in one minute. According to him, obedience is rendered to

the Gospel in that length of time when the man submits himself to the authority of Christ. What a ridiculous idea is this. Did any of the apostles ever teach that the Gospel had but one command, and that was, "to be baptized, or immersed, into the name of the Father, the Son, and the Holy Ghost?"

Mr. Campbell further teaches, that immersion is the act of turning to God. Hence, neither praying, singing, reading, nor resolving to be better, will ever convert a man to God. Immersion alone is the act of turning to God. I will read again from the same work, No. 1, page 35. I wish to give you a fair exhibition of the teachings to the brother's Church, that you may compare them with the word of God, and see whether those teachings are the teachings of the *word of God*. He says: "Hence, neither praying, singing, reading, repenting, sorrowing, resolving, nor waiting to be better, was the converting act; *immersion alone* was that act of turning to God."

"Thus you will see that the pardon of sins depends upon immersion; justification depends upon immersion, sanctification depends upon immersion, reconciliation to God depends upon immersion, adoption depends upon immersion, salvation depends upon immersion, a good conscience depends upon immersion, a pure heart depends upon immersion, love to God depends upon immersion, saving faith depends upon immersion, true repentance depends upon immersion, prayer depends upon immersion, the reception of the Holy Spirit depends upon immersion, and *every thing depends upon immersion*."

Alexander Campbell also teaches that water is the mother of all Christians. I know that is not in the Bible. I know there is no "Thus saith the Lord" for it, but if any one doubts that he has taught it, I will produce the passage. I wish to show some of the inconsistencies and contradictions of this system. Mr. Campbell, in his *Mill. Harbinger, Extra*, No. 1, page 30, says: "Begotten of God he may be, but born of God he can not be until born of water." Again, in *Christ. Res.*, he says: "The Holy Spirit made the literal body of Jesus by its influences, and afterward filled it. But it was not until he was born again, in Jordan, that the Holy Spirit, in the form of a dove, descended upon him."

I almost missed one passage. It is where he speaks of his ancient disciples as buried with him in pools and ponds: "All his ancient disciples were buried with him in the water of the pools, and ponds, and rivers of Judea; not, indeed, to get religion; but because they had got it, and had so much reverence for the institutions of heaven as to submit to them with cheerfulness and joy."—*Mill. Har.*, vol. 5, p. 216.

I wonder where he finds those pools and ponds, in the New Testament. They were not baptized "to get religion, but because they had got it." If they had already obtained religion, their baptism could not have been for the remission of sins.

He says, again, that Christ has commanded immersion for the



remission of sins. *Christ. Res.*, p. 247: "He (Christ) has commanded immersion for the remission of sins; and, think you, that he will change his institution, because of your stubborn or intractable dispositions? As well, as reasonably, might you pray for loaves from heaven, or manna, because Israel eat it in the desert; as to pray for pardon while you refuse the remission of your sins by immersion." But he contradicts this, when he says, Paul's sins were really pardoned when he believed.

(*Time Expired.*)

## MR. BROOKS'S THIRD ADDRESS, ON THE FIFTH PROPOSITION.

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN:

MR. FITCH, may I ask you from what book you have been reading?

MR. FITCH—"Yes, sir; Ray's 'Text Book on Campbellism.'"

I thought so. And now I have just a word in reference to that book, and all the gentleman has read from it. I am informed that Mr. James began to read from the same work, in his debate with Mr. McGarvey, but abandoned it when Mr. McGarvey exposed its low, libelous, and partisan character. The book is simply false to Mr. Campbell, and a libel upon his great name. It was gotten up for partisan purposes, and does its work by taking disjointed words, phrases, and sentences from Mr. Campbell's writings, straining them into improper connections, which falsify Mr. Campbell and misrepresent his views, and by putting words into Mr. Campbell's mouth that he never used. I pronounce the thing false in its inception, false in what it says of Mr. Campbell, and wholly unworthy this occasion. The book is low, mean, and partisan in its character. Besides, much of what Mr. Fitch read, was the language of its author, and not of Mr. Campbell. This community know full well that Mr. Campbell never taught such things. Taken in their connection, they would not teach what you have heard, either on the influence of the Spirit, or the question of baptism. It is simply a misrepresentation from beginning to end. Now, I would greatly have preferred my friend to have met us on another basis than this, but he must select his own weapons.

I propose, before I answer the speech of Mr. Fitch, to call your attention to one or two additional arguments upon the affirmative:

Argument seventh is based upon the polity of the primitive Church. I would remark, before I proceed to make this argument, that these characteristics, all taken together, identify the Church of Christ—not one of them alone, but all of them, taken together. In the primitive Church, bishops, elders, and pastors were terms synonymously used to represent the same class of officers. (See Acts xx: 17, 28.) The Apostle Paul sent for the *elders* of the church at Ephesus, and when they came to him, he exhorted them to "take charge of the flock over the which the Holy Ghost had made them—*Episcopoi*—overseers, or bishops." Here he used the terms bishop and elder as synonymous.

Again: Says Paul to Titus, chap. i: "For this cause left I thee

in Crete, that thou mightest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." He then proceeds to lay down the qualifications of these elders, and concludes, "For a bishop must be blameless."—Titus i: 5, 7. I conclude, then, that "bishop," "elder," and "pastor" were used synonymously. Each church had a plurality of elders. At Jerusalem, the *elders* met in council with the apostles, "and Paul called for the *elders* of the church at Ephesus." There was also a plurality of deacons in each congregation. In the congregation at Jerusalem, seven were ordained at first; besides, Paul, in his letter to the Philippians, addresses the saints, together with the bishops and *deacons* of that congregation. (Phil. i: 1.)

Now, then, the polity of the Church with which I stand connected is the polity of that primitive Church. We have a plurality of elders and deacons in each congregation. I speak now of the faith and practice of the Church. Again: the primitive Church sent out evangelists, as did the church at Antioch; so we send out evangelists to preach the gospel. The Church of my friend does not even *pretend* to have the polity of the Apostolic Church. It has a chief officer, called the bishop—a number of them—who preside over the whole Methodist Church; then there are presiding elders, who preside over a large district of country; besides there is one elder, or deacon, as the case may be, who presides over two, three or four churches. Again, they sometimes have an elder or deacon presiding over a single church.

All these things are unscriptural, and hence without authority in the word of God. They have no authority for them, and my friend does not claim that they have. Not only in the correspondence, but in this discussion, he does not claim divine authority for such Church officers. My friend made an effort to show that the Baptist brethren were more in sympathy with him than with us. Now, in their organization, they are with us; they have elders, deacons, and an independent congregation; while my friend's Church gives a large district of country, containing many churches, to one officer, whose name and work are unknown to the word of God.

But, again, I pass on to notice the manner in which sinners were brought into the primitive Church. In the commission, the Savior said: "Go, preach the gospel to every creature." The apostles went to Jerusalem and preached the gospel. The people heard that gospel, they believed that gospel, and they cried out: "Men and brethren, what shall we do?" The apostle said: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." Now, is that the practice of my friend's church? He told us yesterday, indeed, that if he had been placed under the same circumstances, and had stood before those Jews who had murdered the Savior, he would have told them just what Peter told them. Did you mark that? He would then, under those

circumstances, have answered the Jews just as Peter answered them. Peter said: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." In *that case*, then, baptism was for the remission of sins. Then, if it was for the remission of sins in that case, it has been so from that day to this. Has Christ made any change in the law of pardon since Pentecost? The same law prevails to-day. But my friend would not now proceed in this way. According to his present practice, he would have preached to them for an hour, and then he would have called them up to the mourner's bench for prayer. If any could have "gotten through," he would have opened the doors of the church in order to admit them to baptism. Where was the mourner's bench on the day of Pentecost? Where does he learn that the apostles prayed for the wicked there, that they might be converted? Where is my friend's authority for his mourner's bench? He does not claim any himself, and yet he adopts it. I wanted him to debate this question, but he said there was no authority for the mourner's bench in the Scriptures, and he did not claim any. When I told him I was glad to see he was being converted, you can not conceive with what spirit he came back at me for saying he was abandoning "the old landmarks of Methodism." He said they had never claimed any scriptural authority for the practice, yet it has only been about ten years since his brother, Mr. Foster, affirmed, in debate with me, that the Scriptures authorized the calling of sinners to the mourner's bench, as practiced in the Methodist Church. Ten years ago there was Scripture authority for a mourner's bench, but to-day there is none.

I desire to show you how little the organization of my friend is like the primitive Church. They do not take them at once and baptize them and bring them into the church. My friend claims that we get into Christ's kingdom too soon, when, if he remembers the cases of Paul and the eunuch, he knows that it is possible for men to be converted in one single hour. I want, again, to say that the garbled presentation of Mr. Campbell's views upon the work of the Spirit, as read before you, is false from beginning to end, and was originated for an occasion of evil intent. What Mr. Campbell does say about the influence of the Spirit, when taken in its proper connection, I believe.

But, now, go up with us to the city of Damascus. Paul has seen the Savior, believed on him; the Savior has sent him to the preacher in Damascus, and he has now been fasting in sorrow and penitence for three days and nights, when Ananias comes to him. Well, when he came, how did he proceed? Did he say: "Brother Saul, let us kneel down and pray;" and, when he had prayed with him, did he tell Saul to pray on, to implore the God of heaven to be reconciled; and did he tell him to "persevere, persevere, persevere?" Did he tell him any thing of that kind? Certainly not.



What did he do? Paul was a believing penitent, and hence was commanded to "arise and be baptized, and wash away his sins, calling on the name of the Lord." If I were to pray for such a man, I would pray as brother Wiles did in one of my friend's meetings at Poplar Plains. He began to pray fervently that the good Lord might send some Ananias to tell these poor, heart-stricken sinners what to do; but the Methodist brethren were crying *amen* so loud that he could not be heard. The difficulty was, they wanted some Ananias to tell them what to do. They were sincere, devoted believers, and all they wanted was some one to tell them what to do, in order to enter the kingdom; but these preachers kept them in ignorance at the mourner's bench.

What authority is there for all this in the word of God? Did you ever hear of an inspired preacher telling such a man to believe? Suppose Ananias had said, "Brother Saul, believe on Jesus Christ as we do," he would have said, "I do believe, with all my heart, the Gospel of Jesus Christ." "Then you must pray God to be reconciled to you." "But God is reconciled to me, and I want to know what I am to do." Would my friend have said, with Ananias, "Arise, and be baptized, and wash away your sins, calling on the name of the Lord?" No; there is not one of them here who will say he ever spoke thus to a sinner. Now, my brother intimated, the other day, that if he could find sinners in just such circumstances as the Pentecostians were, he would answer their inquiry as Peter did. This is right. If a man is an infidel, tell him to believe; if he is a believer, tell him to "repent, and be baptized." If he does this, he will do as Peter did. To the believing penitent, he will say what Ananias said: "Arise, and be baptized, and wash away your sins, calling on the name of the Lord." But this is not the practice of my friend.

I wish to notice again his remark in regard to the confession. In the Church or institution of my friend, he can not claim the characteristics of which we have spoken. He tells you, "We have all these characteristics, and more." Now, they do not object to the confession, but that they do not require it, I boldly affirm. Dr. Adam Clark says, on this passage: "Every word here is emphatic—a most concise, and yet *comprehensive* confession of faith. '*The Christ, or Messiah,*' points out his divinity, and shows his office; '*the Son,*' designates his person: on this account it is, that both are joined together so frequently in the new covenant." (See Notes on Mark xvi: 16.) Are all these fundamental facts brought out in the passage my friend read from his Discipline? What authority has he for calling upon them to answer any other question? That is what we object to. What we want is the good confession, with God's own authority and seal. My friend need not say he has it, for this confession he does not require. If the Savior said: "Upon this rock I will build my Church," he never said he would build it

upon Methodism. I said his idea of founding a church was right, conditionally. I put it upon the condition that he should leave it just as the apostles left it, and as the Bible directs, taking the Bible as a creed, and preaching the Gospel simply—not Methodism or Arminianism.

He says there is no sense in the proposition we are debating to-day; that it is an absurdity; and yet he made it. Well, now, is not that a cool admission? He makes a proposition for us to debate, and then stands up and tells the people there is no sense in it. I should have had too much respect for myself to discuss an absurd and senseless proposition. Surely, this was a *lapsus linguæ* on the part of my friend.

He compares his creed with Mr. Campbell's speeches. If we are going to destroy his creed because it is not the Bible, we must destroy Mr. Campbell's speeches, and must quit preaching. Is it possible that he does not see the difference? Why, my sermons are binding upon nobody. They are simply the truth as I see it in Jesus Christ. Nobody is obliged to receive them. Mr. Campbell's writings are not authoritative. The Methodist Discipline absolutely governs and controls the Methodist Church, and with a vengeance. There is a vast difference between a sermon and a creed. It is not necessary, he says, to believe that Peter preached at the house of Cornelius. All I have to say to this is, that it is necessary for him to believe all that is in this book, and nothing out of it; but this he does not believe.

He alluded again to the statement that Mr. Campbell and his brethren had been excluded from the Baptist Church. Now, in a good many localities the Baptists did retain the meeting-houses, and in a few isolated cases, they passed formal acts of exclusion. But the whole of the Mahoning Association came with Mr. C. into the Reformation, and the facts in regard to the North District Association are just as I stated them. This was to have met at Spencer Creek, in 1829. The Baptist brethren met at Lulbegrud, in the spring, and afterward at Goshen, in this county, instead of Spencer Creek, thus withdrawing from us, and we are still the old North District Association, or the very people that originally composed that Association.

I was about to make a remark in reference to the charity of my brother, as my time expired. If this question of charity is to settle the controversy, the Universalist doctrine is the best. They admit every body. There is nothing to be decided by this question of charity. It is all for effect. I have an exalted estimate of the opinion of this world, and would like to have the good opinion of every body in it; but I am not going to sacrifice truth, even to gain that. I profess to be just as charitable as any body. Arminians, Calvinists, and all these parties, may come into my Church, retaining their opinions, if they believe and obey the ordinances of Christ. I simply appeal to you, as intelligent men and women, and I make no appeals save

in behalf of the truth. If my friend's arguments fail him, and he wants to gain your sympathy by appeals to charity, he is welcome to all he can gain.

There is nothing in a name, my friend tells us. By this remark I was forcibly reminded of an anecdote: There was a meeting going on—may be in the Church of my brother—and they became very happy, when one of the preachers, just like him, became full of charity, and cried out that there was nothing in a name; that every one might call on God in any manner they saw proper. After all the mourners had been admonished to believe in Christ, and just as the good feeling of the meeting had reached its full height, an old sister, in one corner, who had become exceedingly happy, suddenly cried out "*Glory to Beelzebub! glory to Beelzebub!*" One of the preachers said to her that he was glad to see her so happy, but that she must not talk in that way; and that Beelzebub was the devil. "Oh," shouted back the old lady, "*there's nothing in a name! Glory to Beelzebub! glory to Beelzebub!*"

There is all in a name. Nothing in the name of Christ, when he says "No other name is given, under heaven, among men, whereby we can be saved"? I will tell my friend that the name is all in all. We can not be baptized in any other name save that of Jesus Christ. God grants us remission of sins in the name of Jesus Christ. He writes his name on his altar, and there, where his name is written, men bear their sacrifices, in the name of Jesus Christ, and all receive remission of sins in his name. I told you, my friends, that the virtuous bride will always wear the name of her husband; I want to wear none but the name of him who died to redeem us. If there is nothing in a name, why does my friend complain of us that we wear the name Christian? It is offensive when we call ourselves Christians; and yet, he tells us there is nothing in a name. If, as he says, there is nothing in a name, why should he complain?

Once more: They have got all that we have, and more, he says. Now, as I intimated, that "more" is the trouble. We do not object to the truth, but that "more" is just the objectionable feature. That "more" is his Discipline. If he would throw that away and take the Bible, he will have just what we have.

These characteristics, he says, will prove his Church the Church of Christ. He is mistaken. The Church of God is not called the Methodist Episcopal Church South. They were called Christians, not Methodists. They had no creed, but the Bible. My friend has not the good confession, or any thing like it. They have not a church polity any thing like that of the apostolic Church. They do not admit members as did the Church of Christ. They have none of the characteristics of the primitive Church. I do not know any Church in the whole Protestant world that has fewer divine marks upon it than the Church of my friend.

He talks about the "Christian Church of God." Does he not know

that I, or my brethren, never used such an expression? Then, why should he attempt to make this audience believe I do? I will simply leave you to judge of his motives after having heard me; you know I did not use the expression at all.

*(Time Expired.)*

GENERAL GANO.—“I wish you to state, brother Brooks, before you take your seat, whether the remarks you made about the book from which Mr. Fitch read were intended to apply to him, or to the book.”

MR. BROOKS.—“To the book, of course, sir; no one that listened could have misunderstood me here.”

GENERAL GANO.—“I think not, sir.”

MR. BROOKS.—“But he ought not to have read from such a book.”



## MR. FITCH'S THIRD REPLY, ON THE FIFTH PROPOSITION.

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN :

I AM very glad that brother Brooks made the statement he did, because it removes the necessity, upon my part, of saying some things I do not wish to say. I intend now to read some of these extracts, and have brother Gano take this book, and examine the quotations as I read them. [The speaker hands a book to the Moderator.] On p. 200, in the volume which brother Gano has in his hands, occurs this language :

“For if immersion be equivalent to regeneration, and regeneration be of the same import with being born again, then being born again and being immersed are the same thing ; for this plain reason : that things which are equal to the same thing are equal to one another.”

Brother Gano, is that correct ?

MR. GANO.—Yes, sir.

Again, on p. 201, we read : “Persons are begotten by the Spirit of God, impregnated by the word, and born of the water.”

Is that correct ?

MR. GANO.—Yes, sir.

I usually know what I am about, I desire to take no unfair advantage of an antagonist. If I can not maintain what I advocate by fair, honest, and legitimate means, and logical reasoning, then I will leave this stand and quit debating. My good brother has affirmed that this is a perversion and a libel. I have only looked up two passages, because I have not time to look up more, but they have been quoted correctly. Now, until my good brother shows that they are misquoted (and I will designate the page so that they can easily be found), I have a right to use them, and I will do it,

I will now read some more of Mr. Campbell's contradictory assertions. He says, in *Christianity Restored*, p. 249, that he never asked, and never expected any one to feel like a Christian before he was immersed ; and that a man can not feel like a Christian before he is immersed. But he contradicted this, by saying, in the *Mill. Harb.*, New Series, pp. 506 and 507 : “There is no occasion for making immersion on a profession of faith absolutely essential to the Christian, though it may be greatly essential to his satisfaction and comfort.” . . . “We have in Paul's style the inward and outward Jews. May we not have inward and outward Christians ?”

Again: In *Christ. Res.*, page 199, Mr. Campbell says: "This act of faith was presented as that act by which a change in their state could be effected, or, in other words, by which alone they could be pardoned. They who gladly received this word were that day immersed; or, in other words, that same day were converted, or regenerated, or obeyed the Gospel."

He contradicts this in the *Mill. Harb.*, vol. 1, pp. 411 and 412: "In reply to a conscientious sister, I observe, that if there be no Christians in the Protestant sects, there are certainly none among the Romanists, none among the Jews, Turks, Pagans, and therefore no Christians in the world except ourselves, or such of us as keep, or strive to keep, all the commandments of Jesus; therefore, for many centuries there has been no Church of Christ, no Christians in the world, and the promises concerning the everlasting kingdom of the Messiah have failed, and the gates of hell have prevailed against his Church! This can not be, and therefore there are Christians among the sects." . . . "I can not, therefore, make any one duty the standard of Christian state or character, not even immersion into the name of the Father, of the Son, and of the Holy Spirit," etc.

That is not the entire quotation, but it is as much as it is necessary for me to read.

Again: In the *Mill. Harb.*, vol. 7, page 62, Mr. Campbell says: "Let me only add here, on this subject, baptism is for the Church on earth, for the Gospel dispensation, and is not a door into heaven. It is not for procuring the remission of any man's sins on earth or in heaven; it is an ordinance for the actual possession and the present enjoyment of the remission which God bestows through 'the blood of the everlasting institution' upon all that put themselves under the guidance of the Messiah."

He declares, in the *Christian System*, page 202, that the Holy Spirit "calls nothing personal regeneration except the act of immersion."

I will also notice his contradictions with reference to the Holy Spirit. In the *Mill. Harb.*, vol. 2, page 295, he affirms, that "all the power of the Holy Spirit, which can operate upon the human mind, is spent."

Once more he declares, in *Christian Baptist*, page 353, that "saving faith is wrought in the heart by the Holy Spirit, and no man can believe to the saving of his soul but by the Holy Spirit."

And, in the *Mill. Harb.*, vol. 2, page 397, he affirms, that "the truth alone is all that is necessary to the conversion of men;" and, in his Debate with Dr. Rice (it can be found on the 616th page of the Debate), he says: "I would not, sir, value, at the price of a single mill, the religion of any man, as respects the grand affair of eternal life, whose religion is not begun, carried on, and completed by the personal agency of the Holy Spirit."

In the *Mill. Harb.*, vol. 2, page 299, he says: "You talk of faith wrought in the heart; you might as well talk of light, or seeing, wrought in the eye; of sound, or hearing, wrought in the ear; of taste wrought in the tongue; or of feeling wrought in the hand. It is the quintessence of mysticism."

He contradicts this in his *Christian System*, page 353: "From the answer above given to query first, I am authorized to say, that saving faith is wrought in the heart by the Holy Spirit, and that no man can believe to the saving of his soul but by the Holy Spirit."

I could read a great many such quotations if I chose; but I do not wish to weary your patience. There is one more that I would like to read if I could find it, but as I can not do so readily, I will state its substance. I will say, however, for fear my statement may be called in question, that I will produce the passage if the brother demands it. It is in the report of the debate between Mr. Campbell and Mr. Rice. He states that there are, in the church of which he was a member and minister, "*all sorts of men, preaching all sorts of doctrine*;" yet there is no division among them. Others are divided, but they are united. That is sufficient, perhaps, on the book question.

The brother, when he is not able to meet an argument which presses him too closely, as the only means by which he can get out of the difficulty, rejects the whole thing just as he did my statistics, and this book, which I presented in evidence, although the very pages in Mr. Campbell's works where the quotations are to be found were given. You will remember that in his last speech he added nothing to the arguments which he presented this morning to prove that a church was instituted on the day of Pentecost, or that his Church was the church spoken of in that connection. He went to work and labored hard to prove that the *Methodist Church* was not the church instituted on the day of Pentecost. No one has affirmed any such thing. He would do well to wait until some one affirms that proposition before he attempts to deny it. Suppose he does prove that the Methodist Church was not instituted on the day of Pentecost, what then? Suppose he does prove that it is no church at all, and we are consequently all out of the kingdom, and on the road to perdition? Will he draw therefrom a logical conclusion, that the Church known to-day as the "Disciples," or "Christian Church," was instituted on the day of Pentecost? Does that prove any thing? If he argues from now until this time next week, and fully establishes such a fact as that, it does not prove any thing toward his proposition at all.

The brother accused me, indirectly, of selecting scraps, or garbled extracts, from the writings of Mr. Campbell, and others, to show the inconsistencies and contradictory teachings of his Church. The first sentence which I read, and which brother Gano said was correct, is a complete sentence, separated from that which precedes it by a

period, and from that which follows it by a period. The other is separated from that which goes before it by a colon, and from the sentence which follows it by a period ; and it is a complete sentence, for it makes sense of itself. And, if there is no close connection between the quotation and that which precedes, and that which follows it, if it makes complete sense of itself, then it is neither garbled nor perverted, and the laws of criticism have not been violated by me, nor by the author from whom I read.

But, sir, does not my friend attempt to build up his theories in the same way ? Does he not go through the New Testament, and select such passages as suit him, and build a theory upon them ? Then, when we endeavor to reconcile the passage which he quotes so often (for I believe he quotes it in almost every speech)—“Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins”—with the passages which teach justification by faith, he condemns us for it. The thing for which we are contending is the harmony of the Scriptures. We take the entire Scriptures, and, whenever we find seeming contradictions to be reconciled, we employ one passage to explain another.

Then my friend referred to the officers in the Methodist Church, and said that there was no scriptural authority for them. I suppose he will argue that, as there is no scriptural authority for our presiding bishops, therefore his Church was instituted on the day of Pentecost. That is the proposition which he has undertaken to prove, and it will not prove it to show that our bishops are unscriptural. I would like to know if there are not deacons in his Church ; and did not his brother, David Walk, some time ago, in the city of Philadelphia, ordain deaconesses ? He has contended for two orders in the Church ; why does he not contend for all of them, as his brother Walk does ? If he wants to discuss the number of “orders” that properly pertain to the Church, he can, I have no doubt, find some one willing to discuss the question with him. If he wants to deny the scriptural authority for the number of orders in the Methodist Episcopal Church South, he can doubtless find some one willing to defend our polity.

I would say, with reference to the correspondence to which he has several times alluded, and to which I never have alluded, and which I should not now mention if he had not referred to it, that I did not write a single word of it, and I knew very little about it. We made a strong effort to have it published, in order that this community might read and understand how these propositions were gotten up, and that they might be prepared for this debate, but the brother would not consent to its publication. He can make any assertion with reference to that correspondence he chooses, for I have never read it. It is true I heard the most of it read, but I can not possibly remember what it contained. I am willing to take the proposition just as it is. He complains of me for having said that there is nothing in the Bible by which to prove his proposition ; but has he



offered a single scriptural argument to prove that his Church was instituted at Pentecost? He manifests great astonishment that I should debate an absurd and senseless proposition. If he, in his eagerness for discussion, is willing to affirm any proposition, however absurd, that may be presented to him, then he can not reasonably complain of me for opposing it when I believe that it is absurd and unscriptural. If he is willing to undertake the proof of an absurdity, I have no more sense than to undertake to deny it. We are here to-day simply for the purpose of denying that his Church was instituted on the day of Pentecost, and we have shown the unsoundness of his position beyond all controversy or doubt; we have shown that the thing is absolutely impossible.

He says, but does not prove his assertion, that it is necessary for me to believe every thing in the New Testament in order to salvation. That is not the way in which I stated the question. If it is necessary for me to believe every thing in the New Testament in order to salvation, it is necessary for every man and woman in this house to believe every thing in it, and not one-half of them know what is in the New Testament. This debate has developed the fact that the brother himself does not know all that is in the New Testament, and, if his salvation depends upon knowing it all, he had better search the Scriptures and ascertain what is absolutely essential to his salvation. I venture to assert that neither he, nor any other man who is not inspired, can know perfectly all that is contained in the New Testament. I know that some of his brethren sometimes affirm that the Scriptures are so plain that there need never be any controversy in regard to their meaning: but Peter, an inspired apostle, says that Paul wrote some things that were hard to be understood. And if Peter, with the Holy Spirit dwelling within him, and the divine afflatus filling his understanding and his heart, could not understand the deep and mysterious things to which Paul referred occasionally, how does he expect us, poor, fallible men and women, to understand them? No doubt those *doctors* who tell the people that *they are right and can not be wrong*, understand every thing written in the New Testament, *necessary for them to believe in order to salvation*; but to know that Jesus Christ is the Son of God, to surrender my will always to the will of God, to enter into perpetual covenant with Him, and to live up to the teachings of such portions of the Scriptures as I can understand, is enough for me. Whenever it becomes necessary to understand the entire revelation of God in order to salvation, I am afraid I shall be excluded from the kingdom of God on earth, and from heaven.

The brother related an anecdote of one of his preachers who prayed in the town of Poplar Plains. The anecdote was rather a poor one. I thank God that, soon after that prayer, a sister was happily converted. God gave her the Holy Spirit to "bear witness

with her spirit that she was a child of God," and others were converted before the meeting closed.

The "mourner's bench" has nothing to do with this proposition. I would like to know how he can prove any thing in regard to his church being instituted on the day of Pentecost by the *Methodist mourner's bench*. He has referred to it several times during this debate, and I put *this question* to him as a Christian gentleman. If a man feels that he is a sinner, and under the sentence of God's law, if he feels that he needs pardon, and if he desires God's people to pray for him, and comes and kneels at the altar to indicate that desire, and *asks* God's people to pray for him, that his sins may be forgiven, and that his soul may be sanctified, and they kneel together and offer one prayer, or a dozen prayers; is there any thing irreverent, improper, or unscriptural in that? I would to God more men and women could be found at the mourner's bench! I would to God that the preachers of all religious denominations would enjoin upon their people the need of more prayer—would teach them to pray as well as to be baptized.

My friend *talks about* unity of faith. Some preachers of his denomination take the position, that a man has no right to pray before he is baptized. A person may be standing upon the very brink of ruin, just sinking down into the jaws of death and hell, and yet he dare not lift his heart to God in prayer; dare not supplicate the throne of heavenly grace, until a preacher comes along to dip him into the water. Is that scriptural? Is that religious? Away with such an absurdity—with such an unscriptural idea. Let them pray, and praise God when they feel that their prayers have been answered; when God has spoken peace to their souls. Thank God, thousands have been happily converted at the mourner's bench, and have rejoiced in the God of their salvation.

My friend says, that I told you that there is nothing in a name. I say that there is nothing in a name when a man assumes that name himself, and claims it in an exclusive sense. I have no objection to my brother's calling himself a Christian, if he will recognize me as a Christian. But when, in an exclusive sense, he calls himself a Christian, and pronounces me to be out of the kingdom, as he has done since this debate commenced, I protest against such a perversion of the word. I contend that he has no right to appropriate the name in an exclusive sense—none whatever.

Then again, he denied that we had the "good confession." There is not a man or woman in this house, of ordinary intelligence, who does not know that the substance of that confession is contained in the language which I read. It is in this form: "Dost thou believe in God the Father, Almighty, Maker of heaven and earth, and in Jesus Christ, his only-begotten Son, our Lord?" There is the confession, in substance. Now, I would like to have my friend prove, by a "Thus saith the Lord," that this good confession is required,

in the New Testament, to precede baptism. Did those who were at the house of Cornelius make the good confession before baptism, when Peter said, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost, as well as we?" Did the Apostle ask Lydia, "Dost thou believe that Jesus Christ is the Son of God?" I would also ask him if Crispus, and Gaius, and Stephanus made this "*good confession*?" The eunuch said to Philip, "See, here is water; what doth hinder me to be baptized?" And Philip said, "If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." And Paul, in writing to Timothy, says that Jesus Christ witnessed a good confession before Pontius Pilate. Here is one plain statement of what my brother calls the good confession, and another indefinite allusion to it, or something like it. Mr. Brooks contends that every one must make this good confession, repeating these very words, for he objected to our confession, which contains it in substance. I would ask the brother if the practice of his Church in Winchester agrees with that of the apostles? When persons in his Church call out, "Men and brethren, what shall we do to be saved," do they reply, "Believe on the Lord Jesus Christ, and thou shalt be saved?" or do they respond, "Baptism is for the remission of sins"? I would like to know if they have all things in common, as the primitive Christians did after that transaction on the day of Pentecost? for we read that they sold their possessions, and had all things in common. Is that their practice? If they should adopt that plan in this country, I am afraid there would be some disturbance, and some of them would *have to be carried to the cemetery*. Paul went out to preach the unsearchable riches of Christ, and worked at his trade, that he might not be chargeable to any man, and brother Brooks receives two thousand dollars a year for preaching to a congregation in a town, while we Methodists, some of us, only get about a thousand; and yet, he is a follower of the Apostle Paul, and we are excluded from the kingdom. These, I suppose, are some of the points of similarity. After baptism, does he place his hands upon the heads of his converts, and do they receive the Holy Ghost, as in apostolic times? If they do none of these things, how can they claim to be the Church instituted on the day of Pentecost? And do they not deny the personal influence—that is, the direct and immediate influence—of the Holy Spirit upon the heart of man? If the brother will show that his Church is like the Apostolic Church in these regards; if they pray that those whom they baptize may receive the Holy Ghost; if they have all things in common; if their ministers work at their respective trades, in order that they may be chargeable to no one, then he may talk to us concerning the resemblance which his Church bears to that which was instituted on the day of Pentecost.

*Time expired.*

## MR. BROOKS'S FOURTH ADDRESS, ON THE FIFTH PROPOSITION.

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN:

IF my friend, Mr. Fitch, preached the Gospel all the time, perhaps he, too, would get two thousand dollars, but if he preaches Methodism, he ought not to get a thousand, for it is not worth any thing to the world.

I will briefly reply to the speech you have just heard. The point I made in reference to the book from which he read was simply this: The quotations in that book of Mr. Ray's are all misapplied. He garbles and misinterprets the words he quotes, and Mr. Fitch ought to know it. Besides the infamous assertions of Mr. Ray, which he read, he gave us some extracts from the writings of Mr. Campbell, which, without their connection, are calculated to convey a false idea. Mr. Campbell may have said some things I do not indorse, but the effort to make him inconsistent is simply a deliberate attempt to pervert what he has written.

All the extracts Mr. Fitch read from Mr. Ray's book, taken in their connection, are neither in antagonism with his creed, nor with the faith that I preach. I call your attention to one of these (*Christian System*, p. 210). The gentleman read only the words "Persons are begotten by the Spirit of God, impregnated by the word, and born of water." This passage, in its connection, reads as follows: "The Spirit of God is the begetter, the Gospel is the seed; and being thus begotten, and quickened, we are born of the water. A child is alive before it is born, and the act of being born only changes its state, not its life. Just so in the metaphorical birth. Persons are begotten by the Spirit of God, impregnated by the word, and born of the water. In one sense, a person is born of his father, but not until he is first born of his mother. So in every place where water and the Spirit, or water and the word, are spoken of, the water stands first."

Mr. Campbell teaches in this passage that the Spirit quickens the sinner; that the Gospel is the seed in the heart of the sinner, and a man that is born (quickened) of the Spirit must also be born of the water, just as they say every time they baptize a person into the Methodist Church. We believe the quotations the gentleman has made, when they are in their proper connection—a great majority of them at least. I know what Mr. C. has written, and I know that he has not contradicted himself. He quoted the expression: "Faith is wrought in the heart by the Holy Spirit." Now, I believe



that. He knows I do; you know it. I have preached it long enough for you all to know it. Because I do not teach a miraculous and direct influence, he would have you believe that I do not teach the influence of the Spirit at all.

He wants to know why I do not come and join his Church. He has known the reason all day. In the first place, it was not founded by the Savior, but by Wesley, and he has not a scriptural tenet in his confession or creed that I do not have at home. Secondly, there is no necessity of going there, for it is a human institution.

He said a good deal about praying for sinners. My objection to his mourner's bench is, not that the sinner prays there, but because I believe with Ananias that every mourner should be told to arise and be baptized, and wash away his sins, *calling on the name of the Lord*. I want him to pray from the time he believes until he dies. My objection to the mourner's bench is, that they keep men there praying that God may, by some immediate influence, give them pardon, when the word of God by Ananias would tell them to "arise and be baptized, and wash away their sins, calling on the name of the Lord." In other words, to comply with the conditions of pardon which God has established. Baptism is one of these conditions. Then he should tell believers to repent and be baptized, and after this, just as fast as they can know his commandments, to obey them, but to pray always. We have no objection to prayer.

"Men and brethren, what shall we do to be saved?" It is not often the gentleman hears that speech now, for the simple reason that every one in this country has heard the Gospel from infancy, and, of course, they know what to do, and as soon as they make up their minds, they go and do it.

But the gentleman has found a few things in which we do not agree with the primitive Church. Wonderful discovery it is, too. We do not sell all we have, and give to the poor, having every thing in common. Again: we do not confer the miraculous gifts of the Spirit by the imposition of hands. The first, Mr. Fitch, was a necessity imposed on the Church at Jerusalem, by the persecutions of the hour, and when they were about to be scattered abroad. The latter was miraculous, and the days of miracles have passed away. But, if this is the best he can do in the way of objection, then, indeed, have we gained the question.

I proceed then, briefly, to review the argument I have submitted to-day:

There can be but one Church of Christ on this earth, for the Savior said, "Upon this rock I will build my Church;" not "my churches," but "I will build my Church." That Church must be a unit, for he ever speaks of it as the Church, the temple, field, house, etc.; indeed, he always speaks of it in the singular number. The various parties of the day can not be branches of that Church, for the Savior

said, "I am the vine, and ye (members in particular) are the branches." Nor can these Churches be the various members of the body, because he says the whole Church is the body of Christ, and, as individuals, members of that body. "Ye are the body of Christ, and members in particular;" each one of you is a member of that body, and all the churches of God constitute the body. Then there is unity, a perfect unity, in this body, that does not belong to the various parties. In every community of Christians, there can be that unity. Is it to be found in the Church of my friend, as it exists in this State and others, divided into Northern and Southern churches, and fiercely contending in the courts of the land? As evidence of this, I have in my possession a quotation from the *Nashville Christian Advocate*, in which they charge that the Northern bishops have taken possession of the Southern churches in East Tennessee. If the gentleman denies this, we will read it to-morrow.

Now, then, in the next place, if the Church of Christ is to be identified, it can not be on the score of age, because all existing parties are too young in this respect. If you count from the beginning of every party since the Reformation, we are all too young. The one divine test, then, is, has the Church now the same characteristics that belonged to the primitive Church, established by the apostles of Jesus Christ? That Church, my friend will confess, was the true Church; that it was the Church established by Christ; that it was right; that it was complete; that it was perfect. Well, then, if any one of the existing Churches corresponds with that, in all its marked characteristics, that one must be the same Church, and the only one authorized by the word of God. If the Apostle Paul was on earth this day, what Church would he seek? Would he inquire for the Methodist Episcopal Church South? Would he do it? Would he not ask for the Church of Christ, or the Church of God? Would he inquire of the Methodists for a place in which he might sojourn? Would he not ask for some of the saints, disciples, brethren, or Christians, with whom he might tarry? Most assuredly. This teaches us that Paul was a member of a Church thus named and organized. The Church of Christ is that Church. We, his people, call ourselves by that name. It is the Church of God, or the Church of Christ. We call ourselves Christians, disciples, saints, as they called themselves, and we refuse to be called by other names, because they are human, and make divisions in the Church of God. As soon as men give up these party creeds, and party instrumentalities, then will the Church of God be one on earth; but never until then. While there are many creeds, there will be many parties. Now, then, there is one thing upon which we can all agree—the name Christian. We can agree upon no other name. Again: "The Church of God," "the Church of Christ." We can not agree on any other name for the Church.

We have conclusively shown that the primitive Church had no

creed but the Bible. That creed we have. We reject all authority outside of that. We receive, as authority, the opinions of no man, but simply take the Bible as our guide. The gentleman might indeed say that, in this way, we may sometimes admit bad men into the Church. Well, so does he, and so did the primitive Church. By this, he may tell us we can not keep out errorists. Well, *they* did not keep out errorists. Some of them denied that there was a resurrection, like the Sadducees, who wanted men simply to observe the law of Moses, without regard to Christ. There were, also, Universalists in that Church, claiming that the judgment was past. There were errorists of all descriptions in that Church, just as there are now. The apostles did not think it necessary to make a creed to keep them out. My friend made a creed to keep out error; in making that creed, he made a party, divided the Church of God, and filled the world with error. The Church of God is divided, and its strength and power is broken. He can not controvert this fact.

We claim to be the Church of God, again, because we take the good confession, just as they did. My friend invited your attention to this subject in his last speech. Now, then, the Savior said: "Upon this rock I will build my Church." What does he mean? This is the great truth to be believed, and to be confessed; hence, Philip required the eunuch to make that confession. Timothy made that confession; but my friend says this passage refers to the confession of Christ, made before Pontius Pilate. Paul said Timothy himself made the confession, as also Christ made it before Pontius Pilate. Paul says that this confession was in the mouth of every Christian in Rome: "That is the word of faith, which we preach: that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God has raised him from the dead, thou shalt be saved." How did he know this, unless it was the universal practice of the primitive Church to require that confession? My friend can not show that one single inspired preacher ever required any thing more or less, and yet he does not hesitate to require more, and complains of me for conforming strictly to primitive practice.

Again: We have the same organization as that of the primitive Church. When we preach the Gospel, we proclaim it as they did. We simply preach Jesus, and him crucified. We turn neither to the right nor to the left for Arminianism or Calvinism. We do not care whether men believe these systems or not, so that they bow before the authority of Jesus Christ. We call upon men to believe, to repent, and be baptized for the remission of sins. If they repent, we say to them: "Arise and be baptized, and wash away your sins, calling on the name of the Lord." If we find an infidel, as brother Tibbs did recently, we say to him, as Paul said to the jailer: "Believe on the Lord Jesus Christ," and then preach the Gospel, that he may believe.

We give the believers the same answer that Peter gave the be-

lievers on Pentecost; the believing penitent, the same that Ananias gave Saul: "Arise and be baptized, and wash away your sins, calling on the name of the Lord."

I ask, in conclusion, if ours be not the Church of God, where can you find it on earth? Can you find, in the teachings, practice, and polity of any other church a more perfect similarity to the primitive Church? If my friend can find it, or if mortal man can show it to me, I pledge myself to go into that Church, and live and die in it, God being my helper. But, sir, with all these points of similarity, I must not be called upon to abandon the truth, to abandon what the apostles preached, and what the Son of God commanded, and go into that which we have proven to-day to be human in origin—human in all its characteristics, the result of the "inventive genius" of men, and gotten up to meet the exigencies of the times. Surely my friend was speaking extravagantly when he expected me to leave the Church of Christ to go to the church he has presented—a church "founded upon the long experience of years, and remarks made upon ancient and modern churches."

We have simply to stand where the apostles stood, and to follow in the track which they have marked out. We do not know any thing else, and do not want to know any thing else. If the apostles of Jesus Christ started out under that broad commission, to preach Jesus Christ, and him crucified, we intend to do it. And, if they call upon men to repent and be baptized, we intend to do it. To penitents we intend to say, "Arise and be baptized, and wash away your sins, calling upon the name of the Lord." We leave the question, with the pleasing consciousness that you understand it, and that you will act in the matter as you sincerely desire to know and obey the truth.



## MR. FITCH'S FOURTH REPLY, ON THE FIFTH PROPOSITION.

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN:

MY friend and brother came here this morning to prove that the church known at this day as the "Disciples" or "Christian Church" was instituted on the day of Pentecost. I told you, in my reply to his first speech, that he had to prove two things: first, that a Church was instituted on the day of Pentecost, and then, if he succeeded in proving that, he must also prove that his Church is that *identical Church*. He told us, in the beginning of his last speech, that he would review the arguments which he had offered in support of the proposition, and I have no doubt that he thought he did so, and doubtless there are those here who thought that they were overwhelming. I confess that I am perfectly satisfied with them, but I am satisfied that they do not prove the proposition.

With reference to the quotations I made from Mr. Ray's book, and which he at first pronounced to be "*false, and gotten up for special occasions like the present one,*" he now admits that they are correct, but says that, taken out of their proper connection, they misrepresent Mr. Campbell; but I showed that the two which I read while brother Gano overlooked me, made complete sense just as they stood. They taught just what their language imported. The gentleman told us, in the beginning of that speech, that he did not indorse every thing that Mr. Campbell had said—no, not he. Then he changed position, and said that if these quotations were put in their proper connection, he believed what they taught; he believed every thing that Mr. Campbell had written. That is, I suppose he meant *nearly every thing* he had said or written. Well, how are we to understand a gentleman who *does believe Campbell*, and *who does not believe Campbell*? How are we to reconcile Brooks with Brooks any better than Campbell with Campbell?

Well, I was glad to hear him say that he did not object to praying. I know, however, that some of his people do object to prayer before baptism. He does not object to praying, but he said, a little while ago, that the thing to which he objected was keeping a man at it for days at a time. He does not believe in praying always. I suppose, then, he does not believe every thing that Paul wrote, for Paul says, "Pray without ceasing." If a man prays a little while, and feels that his prayer is not answered, it seems to me, that he ought to continue in prayer unceasingly until he receives the blessing for which he is seeking.

I am glad my opponent took the position which he did with reference to the Holy Spirit. He said he was willing to admit that the Spirit wrought faith in the heart; but, according to his theory, it only operates through the Word. I would like to inquire if the Spirit works faith through his preaching? Does he introduce a passage of Scripture here and there in his discourses, in order to give the Spirit a chance to work? If the Spirit operates only through the inspired Word, and not through his preaching, had he not better employ his time in reading the Bible to the people, in order that the Spirit may have a chance to work faith in their hearts, instead of spending the time in preaching? His preaching, according to his theory, does not amount to any thing unless it is Scripture, and it can not be Scripture unless he confines himself to the Bible. It was the miraculous and direct operation of the Spirit to which he objected. The operation may be direct and not miraculous. There is where the brother fails to make a distinction. Very often he makes a distinction that, I admit, I am too obtuse to perceive, but where he ought to make distinctions which are plainly made in the word of God, he does not make them.

I would like to have the brother answer one question, and tell us what Jesus Christ meant when he said, "If earthly parents know how to give good gifts to their children, how much more will your Heavenly Father give the Holy Spirit to them that ask him?" Can that promise be restricted in its application to the apostles? We think not. It includes every one that asks. But the brother would probably answer the question by saying he gives the "Holy Spirit" to them through the word; but, if they have the Bible, it is not necessary to ask for the "Holy Spirit;" they have only to read the Scriptures, and they will receive the Holy Spirit. If the direct gift of the Holy Spirit is not here intended, nothing is meant. We will notice the objections which he offered to continued prayer a little further. When the Holy Spirit directed Ananias to go to Saul, he said, "Behold, he prayeth!" Mind you, he had not been baptized. You will remember a controversy took place, a short time since, in the *Christian Review*, as to whether a man ought to pray before he was baptized—some of the controversialists affirming, and some denying it. I do not remember which side brother Brooks took upon this question. But Paul prayed, and prayed before he was baptized; and he was three days and nights, in darkness, sorrow, and penitence, praying to God. And Ananias went to him, and said: "Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hast sent me, that thou mightest receive thy sight and be filled with the Holy Ghost;" and "immediately there fell as it had been scales from his eyes, and he received his sight" and the Holy Ghost at the same time, because they were both included in the promise. Here is a case of prayer—continued, earnest prayer—by an unbaptized man.

We are told by the affirmant that there can be but one church. Who contradicts that? There is but one church—the Church of the “Living God.” But who compose that Church? He tells you that Mr. Brooks, and all the good people in this country who are called “Christians,” compose that one Church of Christ, and we poor Methodists, Presbyterians, Episcopalians, Lutherans, and others, must, necessarily, if we do not belong to the kingdom and Church of God, belong to the kingdom of Satan. He allows my good brother French a place in the kingdom, but does not tell us how he got there, for he was not baptized for the remission of sins; and Mr. Campbell says, unless he received baptism, with this knowledge and this intent, it was as empty as a blasted nut—a shell which contains no kernel. Yet he stands up and inveighs against Romanism—against its infallibility, its dogmas, its tyranny, and its exclusiveness. He does not admit that we are the people of God, although we have the “oracles of God,” and “believe on his only-begotten Son.” He thinks there is but one church, and his denomination is that church. I affirm that the Church which Jesus Christ bought with his blood is composed of every pardoned believer, be he called Christian, Baptist, Methodist, Presbyterian, Lutheran, Episcopalian, or Romanist. Wherever you find a man believing that “Jesus is the Christ, the Son of God”—who has God’s Spirit witnessing with his spirit that he is a child of God—you behold a member of God’s Church and household.

I do not wish to say any thing irrelevant to the question, for I wish to be, in every respect, fair and honest in this debate.

Again, I assert that every thing the brother has advanced to prove that his Church is the identical Church instituted on the day of Pentecost proves just as much for all other churches as it does for his Church. If his Church was then instituted, because they believe that Jesus Christ is the Son of God, the Methodist Church was, for the same reason, instituted at the same time. If his Church was instituted on the day of Pentecost because they practice immersion, then mine was instituted at the same time, because we practice immersion. Every argument by which he would prove that his Church dates back to the day of Pentecost, is equally valid to prove that my Church, the Presbyterian Church, or any other church, was originated at the same time.

But the gentleman says that some of the things to which I referred were extraordinary; that those things which belong to the Church in one age of the world do not belong to it in every age; and what is required at one period of the Church’s existence is not required at another; all this applies to my Church as well as to his, but still he gets his church back far enough, and makes it old enough to have been present at the day of Pentecost. If he wishes to prove that his church is a continuation of this old Apostolic Church, he should present some characteristics which it has of the

Apostolic Church ; but he has not presented a single one which the Methodist Church does not also possess. We have the *Bible, baptism, the Lord's Supper, and every thing* of the kind that he has. And if he takes the position that his church is identical with the church then established, I call upon him again to prove it. My friend's church does not have all things in common, and its ministers do not work at trades in order to be chargeable to no man. He does not lay his hand upon the heads of those whom he baptizes, in order that they may receive the Holy Spirit, and they have not deaconesses in all his bodies, or organizations. These are some of the distinctive characteristics of the Apostolic Church, which his church does not possess.

But he tells us that many of these things were extraordinary ; but if his church is that church, it is a church vested with extraordinary powers and rights. If his church is that church, every thing appertaining to it of an extraordinary character, then, ought still to belong to it. Have they men belonging to it who can work miracles ? Do they make an equal distribution of all they have alike to great and small ? If not, how can he prove that his church and the Apostolic Church are the same. He inquired if Paul should come to the earth to seek the Lord's people, if he would ask for a Methodist Church ? Allow me to relate an incident that occurred in Bourbon County not long since : A minister of his church delivered a discourse, in which he represented Jesus Christ as having returned to the earth, and as seeking his Church and people. He represented him in the first place as going to the Methodist Church. He knocks at the door, which is immediately opened unto him. He looks in and inquires, "Who are these ?" and the reply comes from within, "We are Methodists." The Savior responds, "These are not my people," and then, turning away, directs his steps toward the Presbyterian Church, where a like scene transpires ; he then represented him as approaching the church of my brother ; he knocks at the door, which is opened unto him, when he inquires, "Who are *these* ?" Thereupon the minister inquires of his congregation, "What shall we tell him ?" and the response is, "We are Christians." At this announcement, the Lord Jesus Christ, with manifest delight, exclaims, "This is the Church for which I died, and these are my people, for they bear my name." A good *Christian brother*, who heard this wonderful discourse, approached a Methodist, who was also present at its delivery, and, with unfeigned delight, inquired his opinion of it. The Methodist replied, that "if Jesus Christ was such a fool as to be deceived by the mere assumption of the name Christian, that he, too, would assume the name of Christian when he came for him." Does my good brother think that Jesus Christ would be under the necessity of making such an inquiry ? God knoweth them that are his, for he hath "sealed them with the Holy Spirit of promise," and he doth not need that any man should tell him who



are his. When the resurrection trump shall sound to awaken them that sleep in the dust, the dead in Christ shall come forth from the grave and be caught up in the clouds with him. No such questions, as the brother supposed, will be asked. My opponent attempts to identify his Church with the Apostolic Church, by showing that the primitive Church had no creed. The primitive Church attached more importance to a certain book called the Old Testament than *his* Church does. We read in the New Testament that Paul went into a synagogue, as was his custom, and reasoned Sabbath after Sabbath with the Jews, alleging and proving by the Old Testament Scriptures that Jesus was the Christ. Indeed, the Old Testament Scriptures were all they possessed for some time, for the New Testament was not written until several years after the resurrection of Christ.

The Old Testament was their creed until the New Testament was written, but the brother makes but little use of the Old Testament. I desire to call his attention to another fact, with reference to the good confession about which he has spoken so frequently. There is no scriptural proof that any man was ever required to repeat the so-called good confession. We find it recorded in but one place in the Bible. Philip did not require the eunuch to make it. He only said: "If thou believest with all thine heart, thou mayest be baptized." He did not say, as is the practice of my good brother, "Dost thou believe with all thy heart that Jesus Christ is the Son of God?" He simply inquired as to his faith, and the eunuch replied: "I believe that Jesus is the Christ, the Son of God." They have changed it *slightly*, and if they will change it a little more, they will have it in the form in which it stands in our Discipline. If they take the liberty to change it a little, why may they not change it more? Philip did not require the eunuch to repeat the formula. He simply assured him that, if he believed in Jesus Christ, he might be baptized, and the eunuch responded in the language of the confession. I defy my friend to show, from the New Testament, that any apostle ever required any man to repeat the words, "I believe that Jesus is the Christ, the Son of God," before the rite of baptism was administered to him. He protested, in piteous tones, against joining my Church, and said he "*could not do it*," yet I verily believe that he is almost persuaded to be a Methodist. He has certainly utterly failed to prove his proposition. He certainly must have seen that his arguments were without foundation, and his theory but the baseless fabric of a vision. It is water, and only water; and when he thinks to plant himself upon it securely, he is seen for a moment, and is, then, swept away by the waves. You will remember the passages which he read this morning, and that they prove nothing with reference to the proposition. No Church was instituted on the day of Pentecost. It is incidentally mentioned in the record of that transaction that "there were added to them three thousand souls,"

and it is further stated that there were "added daily to the Church such as should be saved." There is not the slightest reference to the institution of a church, to the organization of a church, or to any thing of that kind, because it was an admitted fact that the Church already existed. Christ came to his own, and his own received him not, in their official character. But the common people received him gladly, and they constituted the nucleus of future growth—the old olive-tree into which the Gentiles were grafted. The branches, wild by nature, were grafted on to the old stock with those which remained, and the Church was thus perpetuated and preserved.

I will now fill up my remaining time in presenting what I understand by a church. The term "Church" has but two meanings in the New Testament. The apostles sometimes use it with reference to the entire body of Christian believers, as, when they say, the "Church of God," and "Jesus Christ loved the Church, and gave himself for it." They use the term thus in a collective sense, embracing every pardoned believer in Jesus Christ. Then they use it again in a restricted sense, to designate a body of believers, in a certain place, as when it is said, the "church which is at Jerusalem," the "church which is in thy house," or the "church at Colosse." And the very fact that the brother himself might found a church, in the manner which I explained this morning, refutes the theory for which he contends. To found a church, it is not necessary to go out with an organization having legal enactments, and positive laws, and say to the people, "Come in and be saved." But the man goes and preaches the unsearchable riches of Christ, glorying in his cross, and presenting him as the power of God. Such preaching will be attended by the power of the Spirit. It will take effect upon the hearts of the people, and they will be converted to the fact that Jesus is the Christ; they will come to him and be reconciled. Then they receive the sacrament of initiation, and become a church. If five persons are thus converted, they are a church—they are a scriptural church, and a Christian church. Assuming a name by which they may be recognized, by which they may be distinguished from other denominations, is an after matter, which does not affect their relations to God in the least. They are just as much a church, if they are converted, and have been baptized, before they assume the name Baptist, Methodist, Presbyterian, or Christian, as they are after they assume such a name. That is the way in which churches spring into existence.

God gave man religion, and man promulgates that religion, and persons embrace it, and are saved by it. It is to every one that believes the power of God unto salvation. When they experience this salvation, the very nature and tendency of which brings them together, they unite in social and fraternal relations. It is the very spirit and tendency of religion to bring its votaries together. And when they come together, they are incited by the desire to promul-

gate their religion, and save the world, so they adopt rules and laws, specific and general, by which they can disseminate their principles.

The brother has in his own Church institutions not appointed in the Word of God—Sunday-schools, for instance, and missionary societies. So I take the position that every converted people who believe in the existence of God, in human depravity, and in Jesus Christ, the Son of God, the Savior of the world, the Redeemer of mankind, and the Judge of the earth, who give themselves in perpetual covenant to him, constitute a Christian church—a church of God. But this exclusive idea that erects walls to keep out others, is unscriptural, unchristian, and uncharitable. With my views I can meet every man who professes to be a Christian, and brings forth the fruits of Christianity, and call him brother. But these men, who hold exclusive ideas upon the subject, who exclude all others from place and position, in the church of God, on account of differences of opinion, violate our notions of right whenever they call a man “brother,” who in their hearts they believe to be out of the kingdom.

I believe I have answered all the arguments presented by the brother, and having but a minute or two of time remaining, I submit the question, with full confidence in the ability of this audience to make a correct decision.

## SIXTH PROPOSITION.

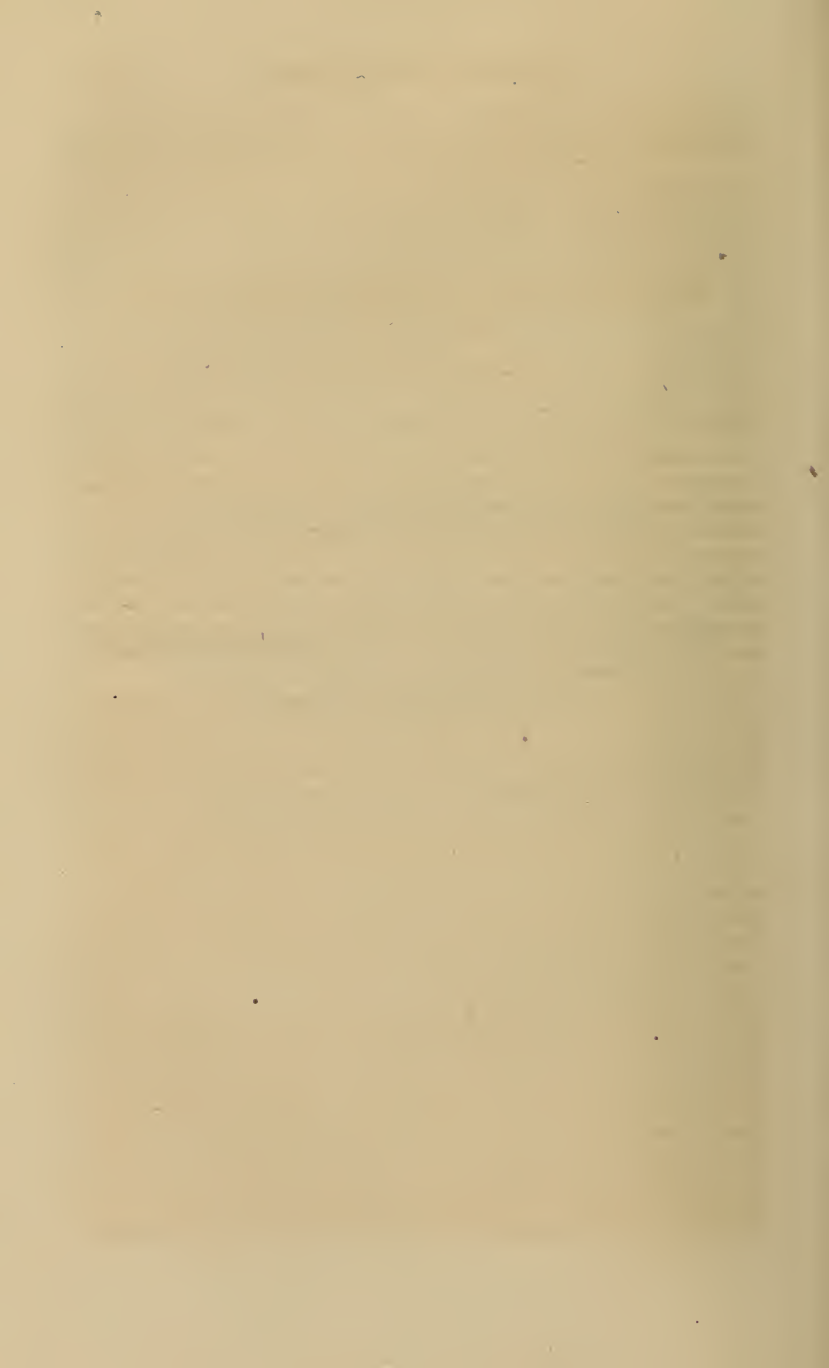
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THE DOCTRINE AND POLITY OF THE METHODIST CHURCH  
PRESENT A FEASIBLE BASIS FOR THE UNION  
OF ALL PROTESTANT CHRISTIANS.

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Saturday, September 18, 1869.





## MR. FITCH'S FIRST ADDRESS, ON THE SIXTH PROPOSITION.

*Saturday, September 18th.*

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN :

D'AUBIGNE, the celebrated historian of the Reformation, says that the sixteenth century was the epoch of a great separation; the nineteenth century must furnish the basis of a great union. It appears, from all the signs of the times, that the great historian was not incorrect in his predictions, for to-day the question of *evangelical union* excites more discussion than it ever has since the divisions caused by the Reformation. I look upon the uniting of different churches of the same *faith and order*, and the establishment of *fraternal alliances* between all the churches, as among the great agencies for carrying out this desirable object.

The *American Bible Society* is putting the word of God into every house and family, and the various tract societies are contributing their share to the spread of religious truth, and are facilitating, in this way, the long-prayed-for and much-desired union of Protestant Christians. We are here to-day not to advocate union in the abstract, but to affirm that, among the different Protestant churches of the land, none present a more feasible basis of union than we present in the creed of the Methodist Church. I shall be under the necessity of examining, to some extent, the doctrines and forms of polity of other churches, and of drawing lines of comparison between them and the Methodist Church. It is not that I like them *less* that I advocate the claims of the Methodist Church to-day, but that I like the Methodist Church *more*.

The proposition, as read in your hearing, is as follows: "*The Doctrine and Polity of the Methodist Church present a feasible basis of Union for Protestant Christians.*" That is what I undertake to prove. Every church has a creed, either written or implied, in which is set forth the tenets supposed by that church to be taught in the word of God. The Protestant churches which have adopted *creeds* or *confessions of faith* contend that *they* are based upon the Bible; and they are designed to present a summary of what the Bible teaches. To show that this is true with reference to the Methodist Church, I will read her *twenty-five Articles of Religion*, as found in the "Discipline,"

when I have advanced a little farther. My opponent will doubtless do as he did yesterday—confound the polity of the Methodist Church with her doctrines. He will doubtless make a wholesale attack upon *creeds* also. I think I shall be able to show him, before we close this discussion, that his Church has an *implied creed*, and that they are just as tenacious of it as the Methodists, or any other religious denomination, are of theirs. I will show him that they have *prudential arrangements* and forms of polity not found in the New Testament, nor positively authorized by the word of God.

A creed *is necessary* for the preservation of *pure doctrine*. In Titus iii: 10, we read: "A man that is a heretic, after the first and second admonition, reject." If the Church has no well-defined summary of what it believes to be the teachings of God's word, how are they to decide when a man is a heretic? A man may, while professing to believe, and to be guided by the Bible, hold the most fatal errors, and practice the greatest immoralities; and, if he is unprincipled, he may contend that God's word sanctions his immoral practices. If the church of which he is a member has given no expression of what it believes the Bible allows and prohibits, how shall it be known that this offender is violating what the Church holds to be vital to truth and religion?

If he is excommunicated by the Church, is not the decision rendered against him a formal declaration of their faith upon this subject? Most certainly it is. And if they would commit it to writing as their judgment in the premises, it would be a part of their creed.

And why not preserve it in a written form, for future use, and avoid the necessity of having to perform the same work again, should another heretic be discovered in the Church? We can not know what doctrines are held and taught by a Church, unless they formally declare them. The simple fact that they claim to believe the Scriptures gives us no assurance that they are orthodox; for the wildest fanatics known to the Christian world have claimed as much.

I desire to unite with a church; I see quite a number of congregations in the same town or city, all differing in their teachings, and in their forms of polity, and all claiming to be scriptural. They all receive the Bible as the word of God, but I find them inculcating different principles. How shall I determine which is nearest right? Which teaches most of the truth? Well, I go to a Presbyterian minister, and say: "Sir, what do you believe are the teachings of the Bible? What are the cardinal doctrines of your Church?" He offers me a *Confession of Faith*. I read it, and compare it with the word of God, and form my conclusions as to the correctness of the teachings of the Presbyterian Church. I then go to the minister, or member of a church without a *written creed*, and propound substantially the same questions as before asked, when he replies, "We believe the New Testament;" but I remark, "Here is a little book called a *Discipline*, which sets forth what certain people calling them-

selves *Methodists* believe the Bible teaches; and here is another, called a *Confession of Faith*, setting forth the peculiar views of a people styled *Presbyterians*; do you agree with either of these?" Immediately the man begins to expound the Scriptures, but finding this to be rather a slow way of presenting the belief of himself and Church, he goes to his bookcase, takes out a book, and hands it to me. I receive it, and lo, it is the *Christian System*! He says, read that, and you will see what we believe and teach.

All the truths of the Bible are not formally stated. Some are taught formally and plainly, while others are taught more by implication. Many persons have not leisure time for studying the Holy Scriptures, and are dependent upon others for a knowledge of divine things. It is, therefore, both convenient and profitable to have a summary of the cardinal doctrines of religion.

There are many things immoral in themselves which are not positively prohibited by the word of God. Such, for instance, are *dancing*, *theatrical performances*, the *whisky traffic*, etc. Now, we believe that these are all contrary to the spirit of our holy religion, and ought not to be tolerated by the Church among its members. But as they are not specifically prohibited by the word of God, how are we to pronounce sentence against them? How would the brother proceed in a case of this kind? Why, he would call together the church, and they would decide by vote that such things are unchristian, and would hold the offender to discipline. But would not their decision, in a case of this kind, be just that much of a creed, inasmuch as it sets forth the belief of the Church? I think it would.

A creed is also necessary to hold church property. Suppose a number of persons professing to be Christians, having no creed but the Bible, should buy property in this town and have it deeded to them under the name of the *Christian Church*; and suppose a majority of them should apostatize, and still claim to be the original *Christian Church*, what would be the consequences? Their apostasy might be so flagrant as to be evident to every one; but if they continued to style themselves *Christians*; continued to profess a belief in the inspiration and divinity of the Scriptures, no court in the land would take from them that to which they would have no moral right whatever. The minority, who are Christians, and the rightful owners of the property, might be expelled from the body, and have no source of redress for their wrongs.

But my friend will tell you that creeds have been fruitful causes of division in the religious world; that they have caused all the *strife* and schism that have torn and divided the Church of God. A minute's reflection will satisfy any intelligent man that this is not true. The conflicting sentiments which cause men to build up creeds and parties must exist in their minds and hearts before they can be wrought into creeds: differences of opinion cause divisions, and creeds are the expressions of these differences of opinion. No man can



write a creed until its tenets and principles already exist in his mind and heart. Creeds and divisions are the results of the different opinions held by the religious world.

Mr. Brooks calls himself a Christian, and claims to have no creed but the Bible, but how do you know what he believes; or that he is a Christian? Here is another man, who claims to believe the Bible, and *has no written creed*, but he differs very materially from Mr. Brooks in his teachings and practices, for he is a Unitarian. And here is a third man, claiming to believe the Bible, *without a written creed*, but agreeing with neither Mr. Brooks nor the second man. He calls himself a Universalist. Now, when a man tells you he has no creed but the Bible, how are you to know whether he is a *Christian, Unitarian, Universalist, or Rationalist?* In order, then, that men may know what we believe to be the truth as taught in the word of God, it is necessary for us to present them a formal statement of our belief.

Having said this much with regard to creeds, I will now undertake to show that the Methodist Church presents the most *catholic*, and at the same time *the most scriptural*, creed of any church found in this land, while long experience and observation have demonstrated that her polity is wisely adapted to the purposes which she has in view. I will now read her *Articles of Religion*, and I ask your attention to them as I read; and I want the brother to point out *the one* that contains a doctrine or a principle not taught in the word of God, either expressly or by implication:

### “SECTION III.—ARTICLES OF RELIGION.

“1. *Of Faith in the Holy Trinity.*—There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness; the maker and preserver of all things, visible and invisible. And in unity of this Godhead, there are three persons of one substance, power, and eternity—the Father, the Son, and the Holy Ghost.

“2. *Of the Word, or Son of God, who was made very Man.*—The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man’s nature in the womb of the blessed Virgin; so that the two whole and perfect natures—that is to say, the Godhead and manhood—were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

“3. *Of the Resurrection of Christ.*—Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man’s nature, wherewith he ascended into

heaven, and there sitteth until he return to judge all men at the last day.

"4. *Of the Holy Ghost.*—The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty and glory, with the Father and the Son, very and eternal God.

"5. *The Sufficiency of the Holy Scriptures for Salvation.*—The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture, we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the Church.

"6. *Of the Old Testament.*—The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only mediator between God and man, being God and man. Wherefore they are not to be heard who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth, yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

"7. *Of Original or Birth Sin.*—Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

"8. *Of Free Will.*—The condition of man after the fall of Adam is such, that he can not turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore, we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

"9. *Of the Justification of Man.*—We are accounted righteous before God, only for the merit of our Lord and Savior Jesus Christ by faith, and not for our own works or deservings; wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

"10. *Of Good Works.*—Although good works, which are the fruits of faith, and follow after justification, can not put away our sins, and endure the severity of God's judgments; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

"11. *Of Works of Supererogation.*—Voluntary works, besides

over and above God's commandments, which are called works of supererogation, can not be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: whereas Christ saith plainly, When ye have done all that is commanded you, say, We are unprofitable servants.

"12. *Of Sin After Justification.*—Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sin after justification: after we have received the Holy Ghost, we may depart from grace given, and fall into sin, and, by the grace of God, rise again and amend our lives. And therefore they are to be condemned who say they can no more sin as long as they live here; or deny the place of forgiveness to such as truly repent.

"13. *Of the Church.*—The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered, according to Christ's ordinance in all those things that of necessity are requisite to the same.

"14. *Of Purgatory.*—The Romish doctrine concerning purgatory, pardon, worshiping, and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the word of God.

"15. *Of Speaking in the Congregation in such a Tongue as the People Understand.*—It is a thing plainly repugnant to the word of God, and the custom of the primitive Church, to have public prayer in the church, or to minister the sacraments, in a tongue not understood by the people.

"16. *Of the Sacraments.*—Sacraments, ordained of Christ, are not only badges or tokens of Christian men's profession; but rather they are certain signs of grace, and God's good will toward us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

"There are two sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism, and the Supper of the Lord.

"Those five, commonly called sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for sacraments of the Gospel, being such as have partly grown out of the *corrupt* following of the apostles, and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign or ceremony ordained of God.

"The sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect

or operation; but they that receive them unworthily purchase to themselves condemnation, as St. Paul saith, 1 Cor. xi: 29.

"17. *Of Baptism.*—Baptism is not only a sign of profession, and mark of difference, whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the Church.

"18. *Of the Lord's Supper.*—The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death: insomuch that, to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

"Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, can not be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

"The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the Supper is faith.

"The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshiped.

"19. *Of both Kinds.*—The cup of the Lord is not to be denied to the lay people; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

"20. *Of the one Oblation of Christ, finished upon the Cross.*—The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable and dangerous deceit.

"21. *Of the Marriage of Ministers.*—The ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

"22. *Of the Rites and Ceremonies of Churches.*—It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different, and may be changed, according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever, through his private judgment, willingly and purposely doth



openly break the rites and ceremonies of the Church to which he belongs, which are not repugnant to the Word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the Church, and woundeth the consciences of weak brethren.

"Every particular Church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

"23. *Of the Rulers of the United States of America.*—The President, the Congress, the general assemblies, the governors, and the councils of state, *as the delegates of the people*, are the rulers of the United States of America, according to the division of power made to them by the Constitution of the United States, and by the constitution of their respective States. And the said States are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.\*

\*[As far as it respects civil affairs, we believe it the duty of Christians, and especially all Christian ministers, to be subject to the supreme authority of the country where they may reside, and to use all laudable means to enjoin obedience to the powers that be; and, therefore, it is expected that all our preachers and people, who may be under any foreign government, will behave themselves as peaceable and orderly subjects.]

"24. *Of Christian Men's Goods.*—The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor according to his ability.

"25. *Of a Christian Man's Oath.*—As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his apostle, so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth."

*These are our Articles of Religion.* You probably observed, while I was reading them, that they *ignore* all the controverted questions that are discussed between the Protestant denominations of the world. I venture to say that no doctrine is contained in them not found in the word of God. You might add more to them, but you can not take any thing from them, without impairing the scriptural doctrines contained in them. I propose to present *these Articles of Religion*—*this summary of doctrine*—in contrast with the tenets of other denominations, to show you that we have the most feasible basis for a union of Protestant Christians anywhere to be found—a basis on which they can more readily unite than any that can be found elsewhere. I will say nothing about the doctrines of

the Episcopal Church, as there is but little probability that there will ever be a union upon the basis occupied by that Church.

I ought to remark, before proceeding further, that if there ever is a union of Protestant Christians, it must be upon the creed or basis of some existing Church. The cardinal doctrines of religion, as held by the *evangelical Churches* are stated in some of the *creeds* as clearly and correctly, probably, as it is possible to state them; and it is undoubtedly true that no more scriptural, spiritual, or orthodox Church will be organized than some of those already in existence.

The polity of the Episcopal Church is not adapted to the rapid promulgation of the Gospel, especially among the poor, and in sparsely settled districts; therefore, I contend that its polity does not present the feasible basis of union for Protestant Christians that the Methodist Church does.

Upon examining the doctrines of the Presbyterian Church, I find taught, in her *Confession*, some things with regard to *election and reprobation* that will not be readily received by all persons. But the belief of these things is not essential to salvation, even if they are true, for the opinion of any man with reference to these doctrines, *if they be true*, does not affect his moral condition or relations to God. For, if a man is foreordained to eternal life from all eternity, or reprobated by the will and purpose of God, it matters but little into what church organization he may go. His church relations in this world do not affect his condition and his relationship to God. Our articles of religion ignore these questions of election and reprobation.

Again: Our Presbyterian brethren are exclusive affusionists. I, as a Methodist, might unite with them, notwithstanding their ideas of *election and reprobation*, because we agree with them upon the cardinal doctrines, and the mode of baptism. But the *Baptists and Christians* can not unite with them, because they contend for exclusive immersion. Again: So far as the cardinal doctrines of religion are concerned, there is but little difference between the Methodists and Baptists, as may be seen by comparing their *Confession of Faith* with our *Articles of Religion*; but they will not receive either Methodists or Presbyterians on their baptism. Before we can unite with them, we must give up our idea of affusion, as well as infant baptism. Presbyterians, who believe in affusion only, infant baptism, and infant church membership, together with many others who hold with them in these doctrines, can never unite with the Baptist Church without compromising principles dear to them, and which they believe to be taught in the Word of God.

What is the position of our *Christian brethren*? They advocate the same exclusive mode of baptism, and oppose infant baptism and infant church-membership. They might receive the Baptists, and those Methodists who have been immersed, or who believe in immersion, but they will not receive those who have been baptized by

affusion, and every affusionist has to compromise this principle before he can unite with them upon any basis. They claim to be on the basis of the Bible. We also claim to be on the basis of the Bible. So do the Presbyterians. What right have they to require us to surrender our rights of judgment and conscience, to compromise our feelings and belief with reference to these things, and submit to them, when we feel that we have the same divine authority and the same scriptural sanction for our belief and practice that they have for theirs?

They meet us here with an argument like this: "You recognize immersion as baptism, therefore you can unite with us upon our immersion." I tell you again that we do not believe in immersion as baptism as they believe in it. They believe that immersion is baptism, because it is immersion, and if there is no immersion, there is no baptism. We believe that immersion is baptism simply because water is brought into contact with the person while the formula of baptism is pronounced over that person. There is just the difference between us. We admit that it may be baptism, not because it is immersion, but because water is applied in the name of the Father, Son, and Holy Ghost. But we think we have a more excellent mode, a more scriptural mode, a more appropriate and significant mode, one that is better adapted to all the climates of this world, and to all conditions of human society. So, then, we have to give up some principle, compromise some article of our belief, before we can unite with the brother's church. But even if we were willing to deny ourselves our rights with reference to the mode of baptism, when we take our children by the hand, and our infants in our arms, and in obedience to a positive law of God, bring them to the church in order to have them recognized as belonging to the kingdom of God, they refuse to admit them into the church and fold of Christ. And do you think that infant baptism is not dear to our hearts?

Not long since I read a little pamphlet in which a union between the Protestant denominations was brought about after a number of discussions and investigations, without any thing being said upon the subject of infant baptism. I solemnly declare to you that there is nothing taught in the Methodist Church, nothing in this world dearer to my heart than infant baptism. I would give up almost any thing else. I would pour out my blood, and surrender all my political rights, and consent to be exiled through the remainder of my life, rather than give up a principle so dear to my heart. There can never be a union, then, upon the basis presented by this Church, and it is useless to talk about it. The idea of two millions and a half of the Protestant world expecting nearly eighteen millions to compromise their principles, and surrender their tenets of religion, and their private judgment, in order that they may unite upon what these brethren consider a *Bible basis*, is preposterous. Sir, if you want to be baptized by affusion, come along, and we will receive

you. You have a right to judge of these matters yourselves. You stand or fall by your own decision. You are responsible to your own conscience and God for what you do in this thing, and it is not our prerogative to interfere with your judgment. We have no right to interpret and understand the Scriptures for any man, or to prescribe the mode in which he shall perform a duty that he owes to God and not to us. If you want to bring your children into covenant with God, we have no authority to prohibit you from doing so. If you want to be immersed, come along, and we will allow you to exercise the right of private judgment, and follow the dictates of your consciences. We will not require you to compromise any principle of religion or of belief you entertain with regard to this thing. We baptize every one by immersion who may desire it, because we are not authorized to impose affusion upon any one, and, *vice versâ*. We do not compel you to bring your children into the church. You compel us, though, to leave our children out of the fold. We will teach you your duty in regard to this thing, but will not require it to be done by penalties. Here, then, is a *broad basis of union*, a creed that ignores all those questions that are immaterial—so far as being essential to salvation are concerned—a *broad, liberal, catholic basis*, that requires no man to compromise any of his religious opinions upon these subjects. This much with reference to the doctrines of the Church.

I call your attention to the polity of our Church. I mean, by her polity, those prudential arrangements that she has adopted for the promulgation of the Gospel, for the inculcation of the truths of religion.

Yesterday my worthy opponent inveighed against the polity of the Methodist Church South in the appointment of *Bishops or Superintendents*, for which he says we claim high authority. We recognize as scriptural only two orders in the ministry—those of *elder or presbyter*, and *deacon*. I am just as high in order, so far as the Scriptures are concerned, as any Methodist bishop. But if we, as a matter of polity and prudential arrangement, choose to appoint one of our men, or a dozen of them, as general superintendents of the entire work, who shall say that we contravene any law of God in this matter? It is nothing more than our polity, a prudential arrangement, which we contend contravenes no law of God, and which long experience and observation have demonstrated to be profitable to the Church.

I think her itinerant system is one of the best features of her polity; by this means her immense forces are widely distributed, and used effectively in evangelizing the world, and in bringing men to Christ, and to his salvation. The Methodist Church is the youngest church in this land, except that of my brother here, and yet she numbers to-day, in all her different bodies, 2,280,000 communicants or members; while the Baptist Church, which is the next largest, num-



bers about 1,200,000. The Presbyterians number about 900,000; the Episcopal Church 178,000; and the Christian Church 500,000. According to those statistics which I presented the other day, and to which the brother so seriously objected, reported at the Evangelical Alliance, held in Germany in 1868, the brother's Church was computed at about 350,000, and that, I think, is about the truth in regard to the membership of that Church. Yet when I referred to the membership of that Church yesterday, estimating it at 500,000 (and he will not put it higher than that), he objected to it. If success indicates any thing with reference to the practice and polity of the Methodist Church, then the unprecedented and unparalleled increase of that church is significant of the fact that her doctrines are sound, wise, and scriptural, and that her polity is a sound one. A little more than a century old, and numbering over 2,500,000 members! What a grand and glorious career is open before her! Our accessions last year amounted to nearly 130,000, a fact which alone would indicate the soundness of her polity.

But the brother objected to our polity, because he can not find a "Thus saith the Lord" for our *itinerant system*, nor for our *bishops*, or *general superintendents*. This is simply an office to which they are elected, and not an order superior to that of a *presbyter*, or *elder*. He may object to all these, because we are not able to give a "Thus saith the Lord" for them. We do not claim that they are authorized by the word of God, but we claim simply that they do not contravene any law of God, and that the success which marks the career of our Church, is evidence of the wisdom and the adaptedness of her polity to the spread of the Gospel.

Has the brother no prudential arrangements in his Church unauthorized by the word of God? I call upon him to show a "Thus saith the Lord" for a *Sabbath-school*, for a *regular prayer-meeting*, and numerous other things which they practice, and which they have found to be profitable. When he objects to our polity because it is of human origin, and has nothing but human authority to commend it to the attention of the world, I would like to have him inquire whether his own Church has not prudential arrangements not directly and positively authorized by the word of God.

The *Articles of Religion* of our Church are all based upon the Bible. They teach nothing more than is taught in the Bible. They do not cover the entire ground, and therefore there are principles contained in the New Testament that are not found in them. They might teach more, but teach less they could not. Her polity, as administered, has proven by its success the wisdom of its builders, or originators. My friend will tell you that there have been schisms and divisions in the Methodist Church, and that it is folly to talk about union on the basis of our *articles or tenets of religion*. To be sure we have had our little family broils, but is not this a thing of frequent occurrence in the history of the Church? There is not a Church

existing to-day upon earth, and there never has been one, that has not been troubled in this way. We find from the New Testament that Paul and Barnabas on one occasion differed, and that they separated, and refused to operate together. They had started out upon a tour of evangelization, and because Barnabas desired to take Mark with him, who had forsaken Paul in an emergency upon another occasion, Paul refused his consent for Mark to accompany them, and the contention became sharp between them, and they parted, Paul taking with him Silas, and Barnabas Mark.

*(Time Expired.)*

## MR. BROOKS'S FIRST REPLY, ON THE SIXTH PROPOSITION.

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN :

MR. FITCH admits, at last, that they have had a little family quarrel in his Church—a *little one*. And yet, this *little family quarrel* he speaks of has assumed immense proportions, spreading all over this great country, and has divided his Church into two distinct sections—Northern and Southern Methodists—who are contending against each other with a zeal and animosity unequaled by any thing else to be witnessed on this continent. Still, it is all a little family quarrel, because it happened to be among Methodists. My friend would have you believe that these little family quarrels are all right, or, at least, not to be seriously reprehended when in his Church. He adverts to the difficulty that took place, long centuries ago, between two preachers, Paul and Barnabas, and says that they separated, one going in one direction, and the other in another direction. This separation, he would have you believe, justifies the division in his Church. Now, I suppose one went north, and the other went south; the followers of the one who went south styled themselves Southern Methodists, while the followers of the one who went north, called themselves Northern Methodists. Why does he allude to Saul and Barnabas, and their troubles, unless to impress upon your minds the conviction that their separation justifies the division in his Church? Northern and Southern Methodists are as distinct, in every sense of the word, as any two bodies in this country. The work of Paul and Barnabas was very different from the one they are engaged in, as the Methodist Episcopal Church, and the Methodist Episcopal Church South. Paul and Barnabas separated, it is true; but both of them continued, from that time until they died, in the established Church of Christ, and never once thought of dividing the body of Christ. Now, there is a vast difference between the two.

I confess to you that I am a little surprised at the result of the speech we have heard this morning. I have long known that my friend Mr. Fitch had, in his estimation, made a wonderful discovery in this matter. He is the only Methodist preacher that I have ever heard of, who has discovered that the Methodist creed presents a feasible basis for the union of all Protestant Christians. He has been preaching this all over the country, and I expected, on this occasion, that the gentleman would have overwhelmed us with his argument, and that it would have been such a demonstration as

would have carried conviction to the hearts of a good many, at least, in this audience.

But the gentleman has attempted but one argument, and has occupied nearly half his time in reading his creed, with which, I presume, nearly every body in the house is familiar, except his own members, who say they do not read it. When he discussed this subject some time ago, I asked a friend what Mr. Fitch's argument was on this question. "Why," said he, "his argument is, that they are the most accommodating set of people in the world. It does not make any difference to them what you do, so far as baptism is concerned, for they will accommodate you just any way you please." They do not care to stop to speak a word on this question.

Our Presbyterian friends, he says, practice only affusion, and of course, Baptists can not unite with them. I could not but be amused at the way my friend walked along here. He has been pleading charity on all occasions, and appealing to the sympathies of other parties, and you have observed how cautious he has been, lest he should offend some of these brethren. I do not want to offend any body, but I have nothing to keep back. My friend walked exceedingly cautious among the Baptists and Presbyterians. I do not think his track will show what impression he has left behind him. I do not believe he has made an impression on a single soul in this house. If, as he says, the Presbyterians boldly say that affusion, and affusion only, is baptism, and practice that and nothing else, they differ this much from his preachers. They do not villify immersionists, and say all manner of evil things about immersion; ridicule it, and render it just as ridiculous as they can, and then turn around and immerse the people. In that degree, at least, they are superior to him. My friend would like to accommodate himself to the position, but to do so, he must sacrifice all consistency. Now, then, in so far as this question is concerned, I think the Presbyterians are at least consistent in the case. If immersion is not baptism, say so, and squarely deny it, as I understand brother Hiner did the other day. If the word of God teaches it, say so, and let us not stand and hold our hands, saying, "Come along, so we get you, it does not make any difference how it is done." The Presbyterians, according to his own logic, can not go to him, because they say that affusion alone is baptism. But he practices immersion, which they say is not baptism. The Baptists can not go there, because they practice immersion only. Mr. Fitch says "sprinkling, pouring, and immersion, all are baptism, and here you may come, without sacrificing your religious belief in any one case."

Now, a word upon this question of conscience. My friend believes that immersion is baptism—he says he does. He conscientiously thinks that immersion is baptism. I do not care whether he thinks it—(because immersion is baptism)—or not. I think it, because immersion is baptism. Now, then, Mr. Fitch



and all his people can come and stand with immersionists, upon their immersion, because he thinks it is baptism, but immersionists do not think that sprinkling or pouring is baptism at all. There is no baptism in either one or the other. *Sprinkling and pouring are not baptism at all.* I solemnly believe this, as much as he does any thing that he has spoken. Where, then, is the sacrifice of conscience in this matter? Am I to go into a Church that practices this thing in the name of Jesus Christ, and call it baptism, when it is no baptism at all? What would become of my conscience, or that of my brethren, who would go and coöperate with a people who practice such a thing in the name of Jesus Christ? Yes, practice it in the name of the Son of God, as a solemn duty—as if God had ever ordained it! They call upon us to stand with them! It is impossible—absolutely impossible.

Inasmuch as we have agreed to limit ourselves to three speeches each to-day, and my friend has presented no other argument, I will briefly submit my argument against his proposition.

I wish first to consider the polity of his Church. I fully understand the difference between the polity and doctrine of his Church. I shall not be as extravagant as he, but I think I understand them well enough to walk through them. The question is: "*The doctrine and polity of the Methodist Church present a feasible basis of union for all Protestant Christians.*"

"All Christians" would have been better; the term "Protestant" is wholly superfluous. I proposed, as a substitute for "feasible basis," "scriptural basis." In rejecting the amendment, my friend has confessed judgment against himself. He does not claim that the basis to which he invites us to-day is a scriptural basis. I do not believe that outside of Rome there is a preacher to be found, except within the pale of my friend's Church, who would have the daring presumption to propose a union of all Christians upon a basis confessedly human and unscriptural.

The proposition turns upon the word "feasible." Webster defines it thus: "That may be done, performed, executed, or effected; practicable. We say a thing is feasible when it can be done by human means or agency. A thing may be possible, but not feasible."

Did all the Churches think, with Mr. Fitch, that their respective polities were mere human contrivances, and without authority in the word of God, the thing then might be possible, but even then not feasible, for all others would simply say: "Ours is better than yours," (which, in my humble opinion, would be literally true,) and you may come to us. But when it is remembered that we all claim divine authority for our systems, the thing is not only impracticable, but absolutely impossible and preposterous. What! call upon the rest of the world to leave what they conceive to be a scriptural basis, and stand on one confessedly human. My friend was surely dreaming

when he wrote that proposition; and yet in his wakeful moments he felt its weakness, else why did he not accept the amendment "scriptural," instead of "feasible" basis? This refusal to amend is a virtual acknowledgment of defeat on his part, and will be so received by every one in the house who is not a member of his Church.

But since this proposition is the especial pet of my friend, and that Methodism may be seen in its true light, we propose a work of supererogation to-day.

My first argument against this proposed union is, that it is impracticable; first, because there is *not one distinctive feature* in the polity or doctrine of his Church for which he can show any scriptural authority or Apostolic precedent; not one distinctive feature in the polity or doctrine of his Church for which he can show a passage of Scripture, or even an Apostolic precedent. I put him to the test just here, and want him, in the beginning of this discussion, to find the tenet, and, if he can, show his authority for it in the word of God. By this I do not mean any thing he read this morning from his creed, or any thing else which is not peculiar to Methodism. If he does not succeed, can he have the face to ask the Protestant world to leave the truth and come to him, when he has not one distinctive divine tenet to offer them? If he can not do it, then, I charge him with the terrible crime of building up a schism in the Church of God, as causeless and groundless as the Roman Apostasy. Does he tell me that they have truth in their Church? Yes, and so has Rome; but has he truth which we do not have?

The scriptural truth which he has is to be found elsewhere among Protestants, and he can not even justify a plea for union unless he has scriptural truth that we do not possess. This he can not show. Then, if we accede, we go simply to his human abstractions or opinions. No, sir, we go to nothing but the Bible. Show us that you have discovered one single truth that we do not possess, and we promise to accept it; or that your system is divine in all its parts, and we will go in a body to your ranks before the sun goes down.

We can not accept this proposition, because, in the second place, Methodism is confessedly a human institution throughout. We saw, on yesterday, that "John Wesley was, under God, the founder of Methodism;" that, in his own language, he was "the father of the whole family." Again: That Methodism was not "built upon the foundation of apostles and prophets, Jesus Christ being the chief corner-stone," but "upon the experience of a long series of years; as also upon the observations and remarks we have made upon ancient and modern churches."

Now, in harmony with all this, my friend has told us that Jesus Christ came into this world not to destroy the Jewish Church, but rather to reform it—to fit it up anew, and to prepare it for the work

he came into the world to accomplish. In accordance with this also, I have been informed that the gentleman, in various places in the country, has spoken of the reformation of the Savior as being upon a level with the reformations of Luther and Wesley; and that the object of that reformation was to prepare the Church for the 'great work of spreading the Gospel. More than that, he compared "these three reformations" with "some modern reformations." I suppose he alluded to the reformation with which I stand identified when he spoke of modern reformations. If so, I would inform the gentleman that, though we esteem Mr. Campbell's a great work, I have never yet placed it on a level with that of the Savior, and have not dared to draw any such comparison. I pray God that, should I ever become so demented as to do this, he will take this spirit from its frail tenement of clay before I blacken my whole ministerial life by such utterances. We are not surprised that these reformations should be compared to that of Christ, when grave ministers of the Gospel can speak of him in jest as a Campbellite. He is no more than a reformer, in their estimation. Tell me not that men who believe that Jesus the Christ is the incarnate Son of God can speak of him thus, and laugh at the "sharpness" of the utterance, as did these grave (?) dignitaries of the Methodist Church who sit round us to-day. A man who loves him as he ought to love him will never speak his name except in a manner reverential and humble in the sight of God.

But does my friend suppose it is possible for us to unite with him upon this human and unscriptural basis? "Tell it not in Gath; publish it not in the streets of Askalon, lest the daughters of the Philistines rejoice; lest the daughters of the uncircumcised triumph."

Again: A union upon this basis is impracticable to Presbyterians and Congregationalists, because, in the first place, they esteem their polities better, and scriptural. The Presbyterian believes his polity is scriptural, and the Congregationalist is equally sure that his is scriptural; and yet my friend invites them to give up their polities and unite upon one, which he confesses is not scriptural; for, he confessed this in his speech of this morning. A divine king and kingdom, with a human government, never had being in the brain of any sane man except a Roman priest or a Methodist circuit rider. Christ established his Church in the world and gave it no government! This is to degrade Christ below the level of Moses, and every human lawgiver of all time. Christ prayed for the unity of the Church, and left it in such a condition as inevitably to invite division and strife!! Impossible in the very nature of the case.

In what department is the government defective? The lawgiver? The gentleman may prefer Wesley, but we prefer Christ. Is it in the laws of naturalization, or the means adopted to convert the world? The gentleman may think, as Taylor said Wesley felt, "that this (Apostolic Church), though right to a pin, if it did not succeed, must be regarded as an absurdity and a hinderance to the

truth." But we believe that Christ was even wiser than Wesley, and that the laws regulating his kingdom are superior to the utterances of the sage of Oxford. Are the laws of the Bible, regulating the piety and morality of his subjects, defective? My friend will not claim that they are. Does he affirm that Christ has not appointed officers to administer his government? If so, I invite the gentleman's attention to what the great Apostle of the Gentiles has said on the subject, as quoted in your hearing yesterday. In his church he has officers, and "every joint is supplied," to the edification of the church, "to the building of it up in Christ." But the apostles are in that church now, as ever, and we saw on yesterday that the only remaining officers were deacons and elders. None others are named. *Expressio unius est exclusio alterius*—"The naming of one excludes all others"—is a universal principle of law. When the Constitution of the United States declares that "the executive power of the United States shall be vested in a President of the United States of America," all others are excluded from the exercise of that power. When Jesus said: "Go, preach the *Gospel* to every creature," he excluded the preaching of every thing else. When he commanded them to baptize in his name, it was equivalent to forbidding them to baptize in any other name. So, when he named elders and deacons, and laid down specifically their qualifications, it was a positive exclusion of all other officers, as much as though he had said: You shall have no other officers.

But let us look at the logic of the gentleman's declaration, "that Christ and his apostles gave no fixed and definite government to the Church."

A body without a fixed and definite government is an unorganized body. The body of Christ has no fixed and definite government; therefore it is an unorganized body. But the gentleman will tell us that *they* have organized it. Well, every body organized by man is a human body. The Methodist Episcopal Church was organized by man; therefore the Methodist Episcopal Church is a human body. Such is the result of the logic of my friend. Upon this subject I want to read a brief extract from his own great writer, Mr. Watson. He says: "Thus, government flows necessarily from the very nature of the institution of the Christian Church; and, since this institution has the authority of Christ and his apostles, it is not to be supposed that its government was left unprovided for; and if they have, in fact, made such provision, it is no more a matter of mere option with Christians, whether they will be subject to government, than that it is optional with them to confess Christ by becoming its members."—*Theological Institutes*, vol. 2, p. 573.

You may now understand why the gentleman sincerely thinks we can unite upon his basis. With him the Church is a human affair, and as his polity constitutes the most potent of all human hierarchies, except that of Rome, which differs a little from his, he



honestly thinks his is the best. Much as he thinks of his system, the gentleman must excuse us. We prefer a divine rather than a human government, and upon this subject we venture to speak for every living soul in this audience, outside the gentleman's church. The thing is impossible, Mr. Fitch; you had best give it up at once.

My third objection to this proposed union is, that there is not an officer in the Methodist Church whose name and work correspond with those of the Apostolic Church. In name or work they are unknown to the New Testament. We do not read, in that book, of stewards, class leaders, circuit riders, and presiding elders, nor of deacons, elders, and bishops, in the sense in which they use the terms. There were no diocesan bishops in the primitive Church; no elders presiding over a large number of churches, or elders or deacons acting as sub-pastors for one, two, or more congregations. All this constitutes a part of the improvement that Wesley made on the Apostolic Church. I demonstrated, yesterday, that elders, pastors, and bishops were, in the New Testament, one and the same order, called elders sometimes, because they were generally elderly men; overseers, or bishops, because they ruled the Church; and pastors, because they led and fed the flock; and that over each congregation a plurality of elders presided, as at Jerusalem, Ephesus, and in Crete. There was, then, a plurality of elders in every church, and not a shade of authority for such an arrangement as my friend presents in this human affair of his. As for deacons, their business was with the temporal affairs of the Church, and there was a plurality in every church: "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons."—Philippians i: 1.

There were, then, in that church no diocesan bishops, or elders. As much as my friend has said, and as charitable as he proclaims himself to be, this morning, still he confesses the polity of the Methodist Church to be unscriptural. This is virtually to yield the question.

In the fourth place, we can not accept the proposition, because his polity is a spiritual despotism, and in its tendencies antagonistic to civil and religious liberty. I know, fellow-citizens, this is a grave charge, but it is my solemn conviction, and I beg of you to hear me patiently on this point. We invite a calm review of their system of government, and they themselves shall be judges. Beginning, then, with the class leaders, we ascend through the various grades of office to the *king* upon his throne:

"CLASS LEADERS are to advise, reprove, comfort, and exhort the people as, in their judgment, they think proper, and to report all that they can not control to the circuit rider." We have here all the powers vouchsafed to any New Testament officer. Of course, then, the class appoints this officer. Not so fast. The circuit rider appoints and removes him at pleasure. It follows, then, of course,

that he is retained no longer than he does the will of his spiritual master.

"THE CIRCUIT RIDER is to receive, try, and expel members, according to the 'Discipline;' to appoint all the leaders, and change them when he thinks it necessary; to give an account of his charge, every quarter, to his presiding elder."

That there may be no misunderstanding about the powers of this officer, we remark, first, that the reception of members is exclusively in his hands; second, in the trial of members, the "Discipline" clothes him with power to pack the jury, the accused only being allowed to except to two out of five members of the jury, or in that ratio. THE PREACHER is to act also as judge, to expound or decide all questions of law. An appeal, indeed, may be made to the quarterly conference; but this, again, is composed of his creatures, the class-leaders whom he appoints, the stewards whom he nominates, and a few local preachers under his supervision, and much dependent on his good-will. How much better, then, is the case when the appeal is made! The "Discipline" always takes good care to keep the power in the hands of the clergy.

You are ready to ask, In reason's name, who appoints the man possessed of such despotic power? Surely, the people elect him? No; the bishop sends him to them *volens volens*. The bishop appoints by the advice of his cabinet.

"PRESIDING ELDERS are, first, to obey implicitly their bishops; second, to take charge of all the elders, deacons, traveling and local exhorters, in their districts; third, to change, receive, and suspend preachers in their districts during the intervals of conference; fourth, to decide all questions of law that may come up in the regular business of the quarterly conference; fifth, to enforce every part of the 'Discipline,' human as it is, and to oversee the spiritual and temporal business of the Church. He also is appointed and removed at the discretion of the bishop.

"THE BISHOP appoints elders, preachers, and other officers, and removes them at will. He decides all questions of law, and hears and decides all appeals of the quarterly conference on questions of law."

Now, any government, where the legislative, executive, and judicial functions are vested in the same hands, is a despotism of the most terrible type. Methodist preachers make their laws in general conference, execute them, and sit on the bench to interpret them or decide their import; therefore Methodism is a despotism of the worst type. To illustrate by what our Government might be, under such circumstances: Whenever the Congress of the United States usurps the power of the executive and judicial departments of this Government, and sits in judgment upon the bench, then it will be a despotism; such as is the Methodist Episcopal Church South. A grander despotism does not exist on the face of the earth. Such is the polity of my friend's Church, and yet he gravely invites us to leave our

scriptural basis of union and stand upon this. Lest he should think I have spoken without due consideration, I want to read from one who fully understands the matter. I invite your attention to Bishop Bascom's "*Declaration of the Rights of Man*," as quoted by Mr. Graves in a work I hold in my hand, entitled "The Great Iron Wheel." Bishop Bascom was a distinguished bishop of his own Church; and how he took the oaths necessary to become a bishop, after writing this, I can not see. But I will read you what he says:

"ART. 6. A government uniting the legislative, judicial, and executive powers in the hands of the same men is an *absurdity in theory, and, in practice, tyranny*. The executive power, in every government, should be subordinate to the legislative, and the judicial independent of both. Whenever, therefore, it happens that these three departments of government are in the hands of the same body of men, and these men not the representatives of the people—first making the laws, then executing them, and, finally, the sole judges of their own acts, there is no liberty; the people are virtually enslaved, and liable to be ruined at any time. In a government, civil or ecclesiastical, where the same men are legislators, administrators, and judges, in relation to all the laws, and every possible application of them, the people, whether well or ill-treated, are *in fact slaves*; for the only remedy against such DESPOTISM is revolt." (P. 281.)

Again, in article 10, he says: "Whenever a Christian people place themselves under a ministry who claim the right of thinking and deciding for them in matters of faith and morality, they are guilty of *impiety, however unintentional*, to the great Head of the Church." (P. 285.)

Thus speaks Bishop Bascom; and now, in the 15th article, is found his estimation of this system: "*The natural and unavoidable tendency of a government of this description is vicious and demoralizing; and such are the character and influence of all non-elective governments*. The members of a community who place themselves under the exclusive control of a few irresponsible persons as their sole masters in matters of government, thus tamely depriving themselves of the right of representation, and even of existence, except by expatriation, *betray a criminal negligence of their best interests*, and great inattention to the general welfare; and all governments recognizing such a distinction *contravene, necessarily, the influence of enlightened conviction and independent inquiry*." (P. 287.)

Such is the church polity of my friend, in the estimation of Bishop Bascom. And now I wish to read to you a passage, as quoted by Mr. Graves from Cookman, one of their most eloquent preachers. In his speeches (pp. 145-6), comparing Methodism to a wheel within a wheel, he says:

"Now, sir, let us apply this to Methodism. The *great iron wheel* in the system is *itinerancy*; and truly it grinds some of us tremendously! The *brazen wheel*, attached and kept in motion by the former,

is the *local ministry*; the *golden wheel*, the *doctrine and discipline of the Church*, in full and successful operation. Now, sir, it is evident that the *entire movement* depends upon keeping the *great iron wheel of itinerancy* constantly and rapidly rolling round. But, to be more specific, and to make an application of this figure to American Methodism, let us carefully note the admirable and astounding movements of this wonderful machine. You will perceive there are wheels within wheels. *First, there is the great outer wheel of Episcopacy*, which accomplishes its entire revolution *once* in four years. To this there are *attached twenty-eight smaller wheels styled annual conferences*, moving around once a year; to these are attached *one hundred wheels designated presiding elders*, moving *twelve hundred other wheels*, termed *quarterly conferences*, every three months; to these are attached *four thousand wheels*, styled *traveling preachers*, moving round *once a month*, and communicating motion to *thirty thousand wheels*, called *class leaders*, moving round *once a week*, and who in turn, being attached to between *seven and eight hundred thousand wheels*, called *members*, give a sufficient impulse to whirl them round *every day*. O, sir, what a machine is this!" (P. 157.)

"O, sir, *what a machine is this!*" I should say so. Now, then, according to Cookman, the Methodists are in the center of this wheel, and the bishops are outside, and these bishops are turning it round and round, while the members have no more liberty than the cogs and little wheels that are turned by the large wheel in your mill. It is an absolute and perfect despotism in every sense of that word. In the estimation of Bishop Bascom, the constitution of my friend's Church is a "mockery;" his government "an absurdity in theory, in practice, tyranny." The people "are virtually enslaved, and may be ruined at any time." He denounces their dominion over conscience as "the most absurd of all human pretenses," and declares that "it libels the genius and charities of the New Testament;" that a people who place themselves under such a government "are guilty of impiety, however unintentional."

Again, he says, in another place: "The natural and unavoidable tendency of a government of this description is *vicious and demoralizing*." Cookman proclaims it a machine of irresistible power.

Now, that this is a dark and fearful picture, we certainly must admit; that it presents Methodism in a fearful aspect, we know; but remember that Methodists have drawn this picture, and not your humble speaker. This same spirit of tyranny is manifested to-day, in the fact, already mentioned, that Northern Methodist bishops have taken and hold possession of meeting houses belonging to the Southern bishops. and will not resign them to their rightful owners. But this is not because Northern bishops are worse than other men, but it is the result of their tyrannical and pernicious system of church polity.

It would be a long step backward toward Rome, for Protestants



to accept this polity as a basis of union. Rome originated the Episcopacy, the English Church retained it, and the Methodist Church adopted it in a form only modified by the political necessities of this country. Her preachers, like those of Rome, profess to hold the keys of the kingdom. But this necessitates infallibility in all act, if not in theory. Hence, the divine right to rule and the denial of the right of private judgment. Do you, sir, object to the unscriptural polity of Rome? So does she to yours. To her tyrannical system of government? Yours is equally tyrannical. Will you denounce her because of the assumptions of her clergy? They are no greater than yours. Will you protest against her unscriptural practices? You have just as many. To her liturgy? Remember that in a great measure yours is borrowed from hers. Whence came your Friday fasts unless from Rome? No, Mr. Fitch, we can not go with you back to Rome.

But, worse than all, like Rome, the Methodist Church claims the right to change and abolish rites and ceremonies; hence my next objection to this proposed union is drawn from the 22d Article of his creed. It says: "Every particular church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification."

Webster defines *ceremony*: "Outward rite, external form in religion." *Rite*: "The manner of performing divine or solemn service, as established by law, precept, or custom; formal act of religion, or other solemn duty." Yet Mr. Fitch claims the right to change the ceremonies of the Church. Rome never claimed more than this. It was under this baseless claim that she changed the action of baptism from immersion to sprinkling. So the Bishop of Dublin declared, in a late debate with a prelate of the Church of England. Under this law, she introduced all her ritualistic ceremonies, and under the same assumed right, the human system of my friend was originated and put in practice. It is easy for the Romans to decide what the primitive action was, because they admit the facts to which we called your attention on yesterday, to wit: That the apostles and primitive Church practiced immersion, and that sprinkling and pouring were introduced by the authority of "the Church," which claims the right to change ordinances and ceremonies. But while my friend maintains the same right, he denies that the action of baptism has thus been changed. Rome candidly admits the change; but Mr. Fitch attempts to defend his practice by an appeal to the word of God.

The gentleman submitted some rules upon this question of baptism, the other day, and I want to submit one or two. It is an easy matter to submit a critical rule in a discussion like this, which is not in any of the standard works of the day, and of course no man is competent to decide upon a rule until he has investigated the case. I had not time then to determine its correctness, but I now deny

the truth of his rule, and will in turn submit a criticism bearing upon the point in question, and you may decide the matter when the debate is published.

His rule is: "In order to take a person down into a thing, the preposition must be prefixed to the verb and precede the object." Hence, to have taken Philip and the eunuch down into the water, Luke should have said, "*eiskatebeesan amphoteroi eis to hudor.*"

Now, to this very learned and profound criticism we have to say, 1st. That such a combination is utterly unknown in the Greek Scriptures. 2d. *Katabaino eis* invariably takes the subject down into the object. Mark xiii: 15: *Mee katabato eis teen oikian* (not go down into the house). So in Luke xviii: 14, John ii: 12, Acts vii: 15, Acts viii: 38, and so on to the end. 3d. In Acts viii: 38, *katabaino eis* is opposed to *anabaino ek*. Now, *anabaino ek* INVARIABLY means, "come up out of," and nothing else. See Rev. xiii: 11, Dan. vii: 3, Rev. xi: 7, etc. If, then, *anabaino ek* brought them up out of the water, *katabaino eis* must necessarily have taken them down into the water. 4th. No scholar has ever called these principles in question. Now we leave his rules and ours for the judgment of the public when the discussion is published.

Our seventh argument is based upon Art. 2 of his creed: "Christ truly suffered, was crucified, dead and buried, to reconcile his Father to us."

Now, we reject the whole thing. Christ was not crucified, nor is it by his sufferings, or his agonies on the cross, that he is to reconcile the Father to the world.

"God so loved the world that he gave his only-begotten Son to die for it." Yet, Mr. Fitch will tell us, that his sufferings were intended to reconcile God to sinners. The Father loved sinners just as much before Christ died as afterward. Did the sufferings of Christ add any thing to the attributes of the infinite Father? Do the prayers of the Methodist Church add any thing to the infinite love of God? Certainly not. We are informed, in Romans iii: 26, that Christ's death enabled "God to be just, and yet the justifier of him that believeth in Jesus." In other words, the death of Christ had magnified the law of God, and enabled him to extend mercy to a ruined and fallen world; and now we are to understand that God's law can not be trampled under foot with impunity, even though his infinite love for the world can only be measured by the condescension of the Redeemer to the shame and sufferings of the cross. Peter says: "The Lord is not willing that any should perish, but that all should come to repentance."—2 Peter iii: 9. God is not willing that men should perish; God is willing to save the sinner. Then why all these entreaties at the mourner's bench, that God may become reconciled? Did not the Son of God say: "Come unto me, all ye that labor and are heavily laden." Has he not said, in the last book of the New Testament: "The Spirit and the bride say Come; and who-

soever will let him come?" Upon this unscriptural view of the atonement is based the entire mourner's-bench system peculiar to the Church of my friend; hence the work of his Church and its ministry, their prayers, agonies, and entreaties are to induce God to be willing to save sinners. The mission of the primitive Church was to induce men to come to Christ.

The Apostle Paul gives us to understand, that through the ministry of Christ, God is reconciling the world unto himself. This is the end of the apostolic ministry; for Paul says, in this passage: "*We beseech you, in Christ's stead, be ye reconciled to God.*"—2 Cor. v: 20. Now, here is one grand objection to a union upon the basis of his Church. Will he invite me to unite with a people who can not tell sinners what to do to be saved? It would be a plain desertion of Divine truth to go to a people, who will call sinners to the mourners' bench, and yet can not tell them what to do to become citizens of the kingdom of Christ.

Why, Mr. Fitch, do you not tell them what to do? On a certain occasion, one of these preachers said, of those at the mourner's bench: "Here are forty-four persons seeking religion; and yet only four out of all these forty-four have gained the religion they seek." Now, my dear friends, the Savior says: "Unto him that knocketh it shall be opened; and he that seeketh shall find." And yet, in this Methodist Church, they seek for days and weeks, and do not find that for which they seek. Why? Because their preachers do not know how to tell them to come to Christ. Do they say they understand the Gospel, and can tell men how to come into the kingdom of Christ? Then why not tell them, as Ananias did Saul, when he found him mourning over his sins, "Arise and be baptized, and wash away your sins, calling on the name of the Lord." They tell you that is Campbellism. Well, if it is Campbellism, it is also the word of God. Time makes no changes in the truth. It is one and the same thing, on this earth, forever. We object to all these practices, to that system of religion upon which this whole theory of human mediation is based.

In the next place, an insuperable difficulty in the way of this union is infant baptism. He talks to you about his conscience compelling him to bring his infants into the kingdom of Christ. His conscience absolutely forbids that he should come without them. *His* conscience is a great matter. But he says we can come and unite with him. But *our consciences* absolutely forbid the bringing of infants into the Church. The practice of infant baptism we solemnly believe to be a sin—not only that, but the great sin of the Roman Apostasy. Is there no sacrifice of conscience for us to live under a system like this? Surely, my friend is dreaming. The Baptists believe infant baptism sinful. We know these infants can not have faith, therefore it is sinful in the sight of God and man to baptize them. And yet we are asked to unite with him on

his creed, that teaches this practice. No, sir; we can not do it. On the other hand, if he will unite with the Christians, with those who reject his infant baptism, as soon as the children are old enough to come into the Church, they may then do so; and, if they should die before, they would be saved, according to his own admission. Then, if they die before baptism, what is to be lost by leaving them out until they come to years of responsibility?

*(Time Expired.)*



## MR. FITCH'S SECOND ADDRESS, ON THE SIXTH PROPOSITION.

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN :

It seems to me, from the speech the brother made this morning, that he is not satisfied with the arguments which he advanced the other day upon the mode of baptism. To-day, when I attempt to show that the doctrine and polity of the Methodist Church present *a feasible basis of union for Protestant Christians*, he, in reply, presents *a law of criticism* by which he hopes to prove that *both Philip and the eunuch went down into the water*. Well, if he is not satisfied of that fact, and if his people are not satisfied, I can not help it. I gave him a fair chance to prove it, but he seems to be conscious of having failed.

He told you, in his speech, that I had been preaching all over this country the doctrines which I this morning proclaimed from this place. The gentleman makes some most wonderful discoveries, and this is one of the most astounding of them all. I solemnly tell him that I never preached a sermon on Christian union in my life—never. I dwelt upon the subject incidentally for about five minutes in a discourse preached in this part of the country during the past year, but instead of preaching this matter all over the country, I have never preached a single discourse upon the subject.

The gentleman animadverted upon our family difficulties. He inquired if Paul and Barnabas, when they parted, went the one in one direction establishing *Methodist Churches North*, and the other in a different direction, establishing *Methodist Churches South*? Does he not know that the term *South*, as appended to the name of our Church, designates nothing but locality? When the Methodist Episcopal Church separated, the separation was peaceable, like that of Abraham and Lot, the one body agreeing to be the Methodist Episcopal Church in the North, and the other agreeing to be the Methodist Episcopal Church in the South.

The brother also commented upon the fact that I should call upon Christian people to unite with me in a church that had been so wonderfully disturbed by politics; and agitated by the commotions which have swept over the land. I would simply ask if the gentleman's church kept clear of all these difficulties during the late war through which we passed? I would like to inquire whether any of his denomination dismissed preachers because their politics did not suit them? Were not some of the congregations of his denomination served by two preachers of different politics?

You will remember he excepted only to one of *our articles*, and the part to which he objected reads as follows: "Whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men."

He took the position, if I did not misapprehend his remarks, that Christ died simply to reconcile man to God, and that the great Father of the human family was already reconciled to man. I would like to inquire the meaning of such language as this: "God is angry with the sinner every day." I would like to know how that anger is turned aside, and how God is placated, so as to be gracious to sinful man, unless this is effected through the death of Christ. The doctrine is, therefore, according to the teachings of God's Holy Word.

My friend read long extracts from several works, and told you that he read his speech because he was hoarse, and not able to speak extemporaneously. I shall not question his assertion. But does the gentleman not know that the representations of the *polity of the Methodist Church*, which he read this morning, are incorrect and unfair? And I imagine if he would read Brownlow's "Examination of the Great Iron Wheel," and see the many false spokes extracted, and the gross misrepresentations of the author from whom he has read, he would never have the temerity to rise before an intelligent audience and read from that "Great Iron Wheel" again.

I will now present you an analysis of the polity of the Methodist Church. If it is a despotism, then the best government upon the face of the earth is a despotism. Its ecclesiastical government is modeled after our republican form of government. We have but one legislative body. I have told you all along that the brother did not understand the Methodist Discipline—that he did not understand the government of the Methodist Church. The annual conference is not a legislative body. The law-making power of our Church is vested in the General Conference, composed equally of the *clergy and laity*. If you will turn to the fortieth page of the Discipline, you will find this question and answer: "Who shall compose the General Conference, and what are the regulations and powers belonging to it?" "The General Conference shall be composed of one clerical member for every twenty-eight members of each annual conference, and an equal number of lay members."

So, then, instead of the government of the Methodist Church being the despotism which my friend has represented it to be, we find that all powers, judicial, legislative, and executive, are vested in the *General, Annual, and Quarterly Conferences*, which are composed of both *clergy and laity*.

Now, let us first inquire how these preachers are made. The first thing that is required of a man who desires to preach, is that he have "gifts and graces," and that man is recommended, by the society

of which he is a member, to the quarterly conference, for a *license to preach the Gospel*. Here, then, you see that the beginning of all this *power* is with the people—the congregation. They take one of their number, and recommend him to the quarterly conference as a suitable person to be licensed to preach, and the quarterly conference, if satisfied with his qualifications, license him. But who compose the quarterly conference? The clergy alone? No, sir. The superintendents of the Sabbath-schools, the class-leaders, the stewards, and others, with the pastor and presiding elder, constitute the quarterly conference. The lay element predominates. Is there any despotism here? How are members tried, and expelled, when found guilty, from our Church? A brother—a member of the same congregation, must prefer a bill of charges, with specifications, against the offender, and present him with a copy of it, and then he has the right to be tried before a committee, partially of his own choosing, or before the whole church. All the preacher does is to preside at the trial, and hear the testimony. He does not even decide upon the case, but the committee, if the member is tried before a committee, or the entire church, if the man is before the whole church, pronounces the man guilty, and then, all the preacher does is to read the sentence of the church against him by which he is expelled. Is there any more republican form of ecclesiastical government than that in this country? Is there any despotism there? When a member is tried and expelled from Mr. Brooks's Church, the case closes. The man has no appeal. But it is not so in the Methodist Church. If that brother feels that he has been aggrieved, or thinks that the trial through which he has passed was not a fair one, he appeals to the quarterly conference, composed of the pastor and presiding elder, the stewards, class-leaders, and superintendents of Sunday-schools, and has a rehearing. If the quarterly conference confirms the decision of the church, the man can not return to the church; but if it chooses, it can set aside the verdict of the committee or the church, and restore the man to his original position. This is the way men are tried and expelled from our Church.

In my friend's Church the whole thing depends upon the will of the people. The congregation may expel a man to-day simply from prejudice, and he has no appeal, none whatever; and in their caprice, they may receive him into their society again to-morrow. Our Church has an appellate court based upon republican principles, and there is not an element of despotism in it. The preacher who is a member of the annual conference is also tried, when delinquent, by his peers, and if convicted, if he is dissatisfied with his trial, he appeals to the General Conference, and obtains a rehearing, and the verdict against him is either affirmed by that tribunal, or reversed. And yet this is the *terribly despotic system* which the brother denounces with such vehemence.

Let me now trace out the analogies between our Church governments and our Federal government. The powers of the quarterly conference are analogous to the powers of the circuit court. The annual conference sustains the relation to the General Conference that the State legislature does to the Federal government, with the exception that it is not a law-making body. Our General Conference, composed of an equal number of preachers and laymen, meets every four years, and it is the only law-making power that our Church has. Our annual conference meets every year, and is composed of clergymen and laymen—about one layman to every four preachers; it is not a law-making body. It does nothing of this kind. It takes oversight of the preachers, assigning them to their respective fields of labor, and executing discipline against offenders. The quarterly conference is not a law-making body, but has its legitimate work, which I shall not stop to define. There is no despotism and no oppression in any part of the system. If there is, then our Federal government, that is admitted by all parties in the land to be one of the most republican and best governments upon the face of the earth, is a despotism that grinds its subjects into the very dust with its tyranny and its oppressions. No man can say that he has ever been oppressed in the Methodist Church. Some renegades, who have been expelled from it, have represented it as tyrannical, despotic, and oppressive; but if you will examine their history, you will find that the difficulty is with them, and not with the Church.

The brother said that we had not an officer in our Church whose name and work corresponded with those of the Apostolic Church. Surely he does not know what he is saying, for he certainly would not knowingly make such an assertion. I excuse the remark upon the ground that I believe him to be ignorant of these things. *To be sure, he accuses me of reading the Discipline instead of the Bible;* and his people are always twitting our people with not reading the Bible. I imagine that we read the Bible quite as much as any other people in the land; we do not neglect it on account of the Discipline. But I am satisfied that the brother does not read it as much as he ought, or he would understand it better. We only claim two orders in our Church, as of divine authority, those of elder and deacon.

We are told, by my friend, that the deacons in the Apostolic Church had nothing to do with spiritual affairs, that they attended only to the temporal affairs of the Church. Stephen was a deacon, and he preached the unsearchable riches of Christ. Yet it is claimed that the deacons in the Apostolic Church attended only to the temporal or secular affairs of the churches with which they were connected.

He also asserted that elders did not preach in the Apostolic Church. Some of the preachers were both elders and apostles, and as elders they preached. Both elders and deacons preached in the



Apostolic Church. Christians did not then have fixed and defined rules of government for the Church in all its operations; and no man under the sun can prove such to have been the case. The fundamental principles of religion were the same then as now, but the specific rules by which the operations of the Church and of the Gospel were to be carried on, are nowhere definitely laid down by Christ. Take the commission, if you please, it says: "Go ye into all the world, and preach the Gospel to every creature." But is it specified how they were to go; what should be their means of transportation from place to place; or whether they should preach to one church or to a dozen? He does not give special directions for building churches, organizing prayer meetings, Sabbath-schools, and many other things of this kind. No, sir; these things grow out of the religion of Jesus Christ, and are left to be settled by those who embrace this religion.

Objections are also made to my Church, because, in one of its articles of religion, it is said rites and ceremonies may be changed to suit the time and place; and his remarks with reference to that article satisfied me that the gentleman did not understand it. If he will turn to the *fifteenth article*, he will find it stated there that *the sacraments are ordained of Christ our Lord in the Gospel*. These are *Baptism* and the *Lord's Supper*. The *rites and ceremonies* which may be changed at the option of the people, at any time, are not the *sacraments of Baptism* and the *Lord's Supper*, but modes of worship, and all the prudential arrangements made for a congregation assembling for the worship of God.

But the brother finds our bishops very troublesome, and very much in the way of settling things upon a feasible basis. They do not claim divine authority for their office and work of general superintendence. I told him, this morning, that so far as scriptural authority was concerned, I was as high in order as any of them. I have been ordained both deacon and elder. They are elected to supervise the whole work, to overlook all the different districts and preachers, in order that they may keep the work progressing. And yet he twits us about being circuit-riders, and would fain cast contumely upon our bishops, the noblest and grandest set of men upon the face of the earth. They will compare favorably with any equal number of statesmen, legislators, philosophers, or any other class of men you can find upon the face of this earth. Take, for instance, Bishop George F. Pierce, the most popular pulpit orator of the age, a man able to guide the ship of state, who can hold thousands entranced with his eloquence, and think of his traveling all over the Southern States, from the Ohio River to the Gulf of Mexico, and from the Atlantic to the Pacific Ocean, and depending upon the voluntary contributions of the Church for his support. He is capable of filling the highest position in the country. Does not such a man more resemble the apostles, in the abundance of his labors

and privations, than a preacher settled in a town or city for years, and preaching to one congregation with a salary of thousands of dollars?

Mr. Campbell, when he started out in *his so-called reformation*, was opposed to all salaried ministers. Here is something to which my brother takes exception. He blames me for calling *Christ a reformer*, but I can quote from Mr. Campbell where he says that Jesus Christ was a reformer, and if he questions my assertion, I will produce the passage from the report of the debate between Mr. Campbell and Mr. Rice. Yet he intimates that I commit a great offense when I call Jesus Christ a reformer. He came to his own, and his own received him not, although he came as a mediator between God and man, and died to bring about a reconciliation between God and the sinner. He did reform his Church, and he was a great reformer. Mr. B. took exceptions to my remarks concerning Mr. C. as a modern reformer. I have said nothing of Mr. C. as a reformer that I do not believe to be strictly true. I repeat, that the so-called reformation of the present time has not a single element of a real reformation. The reformation of Mr. Campbell does not resemble that initiated by Luther or John Wesley, nor will it ever be recognized by any historian as a real reformation. Are my brother and his membership better than other Christian people of this land? There is nothing in his Church divinely authorized that is not also in every church, and in every sense in which the Methodist Church was founded by John Wesley, the so-called Christian Church was founded by Alexander Campbell.

Our Church is divine in every sense in which his is divine, and his Church is human in every sense in which ours is human. He has, then, no right to appoint a man to any work not directly authorized by the word of God, according to his theory. I call upon him to show his authority for superintendents of Sabbath schools, missionary meetings, such as they held in Lexington last week, and all the other prudential arrangements, which they have in common with other people. He has no scriptural authority whatever for them. If our polity is to be objected to because it is prudential, and not of divine appointment, let him cut off from his own Church every prudential arrangement that he can not find a "Thus saith the Lord" for, and then I will hear him upon this subject.

The brother says he can not unite with me, because of his conscience; and he spoke of the Presbyterians as conscientious and consistent, because they reject immersion as baptism. Well, then, according to his own admission, they can never unite with him upon his basis, if they are conscientious in rejecting immersion as baptism. Then there is one large denomination, numbering nine hundred thousand, in this land, that can never unite with him upon what he believes the Bible to teach. If we are not conscientious on *this* subject, because we practice immersion—and I have explained this thing

half a dozen times—I hope he will allow us a little conscientiousness on the subject of infant baptism. We do not impose any thing upon him; we do not say even that his children shall be baptized; but we allow him to leave them out if he chooses. He can receive baptism in any way he chooses. If he believes it is for the remission of sins, let him receive it, believing that his sins will certainly be remitted. Therefore, when we invite him into our Church, we impose nothing upon him, and we restrict him in nothing.

*(Time Expired.)*

## MR. BROOKS'S SECOND REPLY, ON THE SIXTH PROPOSITION.

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN:

I HAVE a single point to notice in the speech of my friend, delivered this morning, and then I will proceed to review the speech he has just made. He said much, this morning, about creeds, and he is still upon that subject; I want, therefore, to direct your attention, for a moment, to his remarks on that question. He says their creed is based on the word of God. Now, this is just the difference between the creed of my friend and ours. Mine is the *word of God*, and not *based* on it at all. It is simply the word of God as it fell from the lips of the inspired apostles. There is a vast difference between a creed based on the word of God and the word of God itself. That is just the difference between our respective creeds. He says he takes the word of God for his creed, and he believes it; but he adds to the word of God this little book (the "Discipline") I hold in my hand, for which he can not, and does not pretend to show any authority whatever in the word of God. Indeed, the bishops themselves, as we saw, on yesterday, in the introduction to the "Discipline," do not attempt to show divine authority for it. They say: "We esteem it our duty and privilege most earnestly to recommend to you, as members of our Church, our form of discipline, which has been founded on the experience of a long series of years." Not on the word of God, but simply on the experience of a long series of years. But he tells us that we must have a creed, in order to keep the doctrines of the Church pure. I wonder how the primitive Church kept their doctrine pure! Did the apostles, and those who succeeded them, have a creed? My friend, it would seem, is wiser than the apostles of Jesus Christ. The primitive Church could not keep their doctrine pure; but the apostles did not think of this wise expedient. My friend, wiser than they, solves the difficulty, and makes a creed, to keep the doctrine pure. How does he succeed? Who is to judge? Why, just we—us—*we* of the Methodist Church. He thinks that, if the creed is kept, the doctrine must be pure. But his creed has done just the opposite of what he claims it has done. Besides all this, he asks how are we to detect a heretic, without a creed. How does he detect one with his creed? Does he do it by his creed, and not by the word of God? What authority has he to detect a heretic without the word of God? We do it by the word of God. That is the way we detect a heretic. If he detects a heretic by any other means, he does it without being



authorized by divine authority, and *his* is simply an act of unwarranted despotism—of unmitigated tyranny.

Now, in regard to discipline in the Church, I was a little surprised that my friend made the appeal he did to this community. He tells us that, unless we have a creed, we can not discipline the Church. I wonder if he knows, or does not know, that the church to which I belong is better disciplined than any in the place; and yet we have no human creed? We discipline by the divine creed—by the creed which the apostles gave, and which they thought perfect, “for instruction in righteousness, for correction,” and all things else necessary to perfect the Church of the Living God. He asked by what authority we turn men out of the Church for dancing, or for selling intoxicating liquors. Where does he get his authority to do it? Does he tell us, from his “Discipline,” and not from the Bible? Then his act is not by divine authority at all, and I deny his right. If he does it by any authority not in the word of God, the act is another feature of that despotism about which we have been talking. Does he tell you that he does it by the word of God? Well, so do we: then what better off is he? We take the word of God, and discipline men for the highest crimes. If he does it by any other authority, it is simply an act of despotism; if he does it by authority of the word of God, where is the necessity of his creed? He says we have a creed, but can not tell what is in it. That is a strange idea—can not tell what is in the Bible? Well, if we can not tell, how could those who made his creed tell? If they could tell, can not we? Our people are not as dull as he or they imagine.

These are the points the gentleman made on this subject this morning. But he says again that creeds do not make divisions; but divisions exist, and creeds are the result of these. In one sense, that may be true. There were divisions in the Church of Corinth before creeds were made; but those divisions did not result in dividing the Church of God into distinct bodies, warring against each other. The Apostle Paul reproached them on account of these divisions, but never suggested human creeds as a remedy; nor did these divisions ever result in the shedding of blood in the Church of the Living God. Never! No people upon this earth who had not a human creed, ever shed brother's blood in the name of the Church. After the appearance of the Nicene Creed, they persecuted unto death. The Church of England persecuted the Puritans; and these very people, when they came to this country, persecuted unto death the Quakers and the Baptists. But where did any party exist, without a human creed, that ever shed the blood of their fellow-men in the name of religion? I defy him to show a single instance. Had they no creed, they might get back to the word of God, even though they have gone into error; but they are bound to a creed they made a hundred years ago, and, right or wrong, they can never change it. It must remain just as they have it; not one word to be added to or taken from it. Words have

changed altogether as to their import, as they do in every living language; still they must be retained, because the "Articles of Religion" can not be changed. Wesley did much to reform the religious world; did much that was essential to the perfection of that work, but did not perfect it; indeed, he may have done all he could in that age; but shall we refuse to be guided by the increased knowledge that now floods the world? This is one reason why we object to creeds: they stereotype the errors and imperfections of ages gone.

He talks about the great number of his members, and tells us they have only been at work a hundred years, and have got two million members, and, therefore they are right. That is the argument. Well, the Spiritualists have been working only twenty-five years, and have five millions; therefore, they are right. This is the logic with which the gentleman would strive to convince us that there is something of heaven in the creed that he preaches. The same logic will dethrone the Redeemer himself, and make the Spiritualists right.

He says we "have no authority for missionary work, for Sunday-schools, prayer meetings," etc. If this be true, there is no authority for praying in social life or the public assembly. Does he mean to say it? Why, I thought he would have us pray all the time; but now he says there is no authority in the word of God for prayer meetings. The Apostle commands that we "train our children in the nurture and admonition of the Lord." The Savior commanded us "to teach all nations," and yet, we have no authority for these things. With this authority, shall we not train them in the nurture and admonition of the Lord, and teach them the ways of righteousness? Is there, then, no authority for teaching children? Shall we not bring up our children in compliance with the demands of the law? When Christ says, "Go ye into all the world and preach the Gospel to every creature," shall we not, under this commission, do missionary work? What better authority could we have?

But we pass on to the review of the gentleman's last speech. He says: "The Northern Methodists agreed to be the Methodist Church in the North, and we the Methodist Church in the South." The Northern Methodists did no such thing. They simply remained the Methodist Episcopal Church both here and there, and the Church of my friend became the Methodist Episcopal Church South. That is the truth in the matter. It was the division in the Church of Mr. Fitch that made this nation tremble to its center, tore it into fragments, and baptized the whole country in the blood of its martyred sons. And yet it was only a family quarrel! It has had more to do with the troubles which have come upon us than any other cause. And yet it was a quiet and peaceable separation! A Southern bishop, because he had married a woman who held slaves, could not be permitted to remain in the office of bishop, and the

contention, growing out of this, increased that animosity which culminated in division; and yet, it was nothing but a *quiet* and *peaceable* separation! The gentleman knows better, or else he is in ignorance, and does not know any thing about the history of his Church.

He objects to my statement with regard to his polity, and said his Church was modeled after this republic. This is a beautiful confession for a preacher to make: "Our Church is modeled after this republic!" God established a kingdom in the world, and, according to the Bible, gave it a divine government; and yet, "our Church is modeled after a republican government!" Clearly, then, it is not the Church of God, for that is a kingdom, and not a republic, nor is it modeled after a republic.

The gentleman says I have misapprehended the character of his annual conference. Perhaps I may have made some jocular statement to an old preacher some years ago, but whether I did or not, I would have him know that I perfectly understand his polity. He says they have lay representatives in the General Conference of their Church. True, but let us see what power they have: "Them in-istors and laymen shall deliberate in one body; but upon a call of one-fifth of the members of the Conference, the lay and clerical members shall vote separately, and no measure shall be passed without the concurrence of a majority of both classes of representatives." (See Discipline.)

Ah! these preachers will guard their rights as long as God lets them live, and Americans will be slaves. If it be a test question, they divide them off, and the preachers get on one side, and put the laymen on the other, and then, if a majority of the *preachers* vote for it, it is all right. The lay members may then vote; yes, *may vote!* What mockery. If a majority of the preachers do not *vote* for a measure, it will be lost. Wondrous liberty, this! The height of human tyranny is in this system. I repeat it, the preachers make and execute their laws, and the preachers sit in judgment to decide their import. There is no liberty about it. They have planted a system of human despotism never before surpassed in the annals of ecclesiastical history. Never, no, *never!* What liberty have these lay members? The right to *sit and deliberate*, and if they are about to outvote the preachers, they are politely told to get out in one corner, until the preachers decide the case. In short, if *we* [the preachers] think you are right, we will vote with you, and then you may come and pass your measure.

In reference to their Church trials, the gentleman tells us the member has all liberty, and can be tried fairly. Let us see: "When a member of the Church is under report of being guilty of some crime expressly forbidden in the Word of God, the preacher having charge shall appoint a committee of three discreet members, who shall investigate the report, and if they judge a trial to be necessary, they

shall appoint one of their number to prepare a bill of charges and specifications, and also to prosecute the case." (*Discipline in loco.*) The preacher appoints the committee to investigate the charges; the man himself has no choice in the selection, and the committee name the prosecuting attorney. Thus, if the preacher wills, he may have only the personal enemies of the man to work up and prosecute his case.

"Upon the presentation of such bill of charges, the preacher shall appoint a committee of not less than five, nor more than thirteen, who shall have full power to try the case; and if the accused be found guilty by a majority of the committee, and the crime be such as is expressly forbidden in the word of God, let the preacher declare him suspended or expelled. Nevertheless, the preacher may, at his discretion, bring the case before the whole church for trial." Well, what rights has the man himself? "A copy of the charge and specifications shall be delivered to the accused a sufficient length of time to enable him to make all necessary preparations for his defense; and in the case of trial before a committee, he shall be allowed, upon good reasons alleged, to challenge two in a committee of five, and in like ratio for any other number."

If the preacher be your enemy, do you not see how a majority of the committee may be your most bitter enemies? Of five selected by your enemy, a majority may be your vilest enemies. You shall have the gracious privilege of objecting to two. The preacher holds the reins in his hands; for this committee, appointed by him, and to the majority of which committee you can not except, tries you. If the preacher himself is to be tried, they allow him to except to a *majority* of the committee; but the poor brother, who, in the language of my friend's great bishop, Bascom, "is enslaved," can except to but *two* out of five. Why this distinction in favor of the preachers, if it be not a despotism? "But you can appeal to the quarterly conference." Well, who compose the quarterly conference? The preacher first, and then the appointees of the preacher, who can only hold their places at his will and pleasure. First, the stewards whom the preacher nominates. If he did not nominate them, of course they could not be elected; hence the preacher can control the election of these. Secondly, the class-leaders, whom he *appoints* and *removes* at pleasure. Thirdly, the preacher sits upon the bench, interprets the law, and instructs this jury of his own packing. Beautiful system this; and yet my friend says, "It does not hurt any body; no one is wronged."

But let us hear Mr. Inskip on this subject. In his *History of Methodism*, he says: "It may be esteemed treasonable and hazardous to intimate any thing of the kind, but it is true we have imbibed the idea that the presiding eldership is an instrument by which a *system of favoritism is fostered, and crafty and improper influences are brought to bear upon the stationing authorities of the*



*Church.*”—p. 143. All this Mr. Inskip says, and yet, in borrowed language, my friend declares that “nobody is hurt.”

But again, says Mr. Inskip, page 146: “The presiding elders are chosen by the bishops. And, however unacceptable the persons thus chosen may be, to those whose situation in life and ministerial labors they appoint and direct, they have no authority to displace them. Their official action may be altogether erroneous and unsatisfactory; they may be chargeable with the most *flagrant and oppressive favoritism*, and yet the parties oppressed have *no power* to remove them from office.” . . . “The irresponsibility of the presiding eldership is fraught with the most *dangerous* tendencies, and is contrary to our economy and usage in all other respects.”—P. 150.

Thus speaks this eminent man of his Church polity; but my friend, Mr. Fitch, can not see it that way. No, he does not want to see it before this audience; such sentiments are intended only for the private consideration of Methodist preachers. All this, and yet he says there is liberty in “*my Church*,” for every thing depends upon the expressed will of the people. I deny that any thing depends upon the will of the people. In the Church with which I stand identified, a member can select the committee that tries him. He may there take his cause to the elders of the church, and except to any member who is to sit in judgment on his case. That is just the difference between us. Their preachers pack the jury that is to try. In my Church, the party selects his own committee.

He says his quarterly conferences are represented by our quarterly courts. Suppose that in these quarterly courts the officers were the very body of men who had made the laws to govern the people, and were sitting now on the bench in all these courts to interpret them, and a case should go up for trial, with the same men who made the laws sitting on the bench and expounding them to jurors appointed by themselves, and who can be removed at their will and pleasure, what justice would you expect? But, to cap the climax, suppose the same men should now descend from the bench, and take the place of the sheriff to execute the verdict they had compelled at the hands of the jury, how just and righteous a court we should have! The judge is the man who made the law, and he it is who judges and interprets the law, and who executes the law. What precious liberty would be ours under such a system! No, sir; a system of government, founded and organized as the Church of my friend is, would be swept from this country as with the besom of destruction. It would not be tolerated for one hour; no, not for a single moment. What astonishes me is, that American freemen will allow themselves to be tyrannized over by preachers who make, judge, and execute their laws. The gentleman has gained nothing by returning to this position. Quarterly courts, indeed! I beg to be delivered from the power of such quarterly courts.

Stephen, he tells us, was a deacon, and preached. Well, so he

did; but he waited upon tables in the church at Jerusalem, until he became fitted for other work; but, because he preached afterward, it does not follow that he preached as a deacon. While he was a deacon, he served at tables; but, after he developed his powers and capacity, he went out, like every good and wise man of that day, to preach the Gospel throughout the country.

He says I blamed him for calling Christ a reformer. He is mistaken again. I said he had classed Christ's mission with the reformation of Wesley, and other reformers. I do not object to his calling him a reformer, if he will do it without putting his work upon a level with the reformations of Luther and Wesley; but I object to his calling Christ either a Campbellite or a fool; and I tell you I want to enter my solemn protest against it to-day. Will you tell me that I shall not, in unmeasured terms, denounce it, when a preacher of the Gospel smilingly approves the blasphemous utterance of one of his brethren, who flippantly speaks of Christ as a fool; and when his sage Christian and dignified elders (?) sit around and laugh at the blasphemous jest, that should have brought the blush of shame to the cheek of the man that uttered it? That is what I reproved. No, the name of Jesus is too sacred to be used in the form of a jest at all.

Alexander Campbell, he says, is the founder of the Christian Church.\* Alexander Campbell never gave to the light one single religious tenet, which is not in the word of God, and we have never granted that he did. But my friend's great men tell us that John Wesley was the founder of his Church, and that he, with sundry others, framed the Discipline which has been handed down to us.

We wish to spend at least a moment of time on the ninth article of his creed: "We are accounted righteous before God, only for the merit of our Lord and Savior Jesus Christ by faith, and not for our own works or deservings; wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort."

Most wholesome doctrine, and very full of comfort! Now, we are really accounted righteous by faith in Christ. Faith is that by which the soul appropriates the merits of Christ to itself. But if it is by the merits of Christ only, it is not by faith only, and I object to this contradictory statement. More than that, I object to that expression, "*justified by faith only*;" for James says, in his Epistle, that "faith, if it hath not works, is dead, being alone"—chap. ii; and that "by works a man is justified, and *and not by faith only*." The gentleman must confess himself that his creed is at variance with the word of God; and still he calls upon us to come and unite with him. I most solemnly and earnestly object. He must erase the word "only," and say, "We are justified by faith," and we will believe him; but we do not believe the other. It is simply false, and the word of God declares it to be so. We are justified by belief in Christ, by belief in the Gospel, and we are justified and saved

by works. We accept and obey all the conditions that God Almighty has imposed. We are not willing that any one means of justification shall be taken away.

He says, in his seventeenth article of religion: "Baptism is not only a sign of profession, *and mark of difference, whereby Christians are distinguished from others that are not baptized*; but it is also a *sign of regeneration*, or the new birth. The baptism of young children is to be retained in the Church."

It is not so; baptism is not a mark or sign of any thing.

(*Time Expired.*)

## MR. FITCH'S THIRD ADDRESS, ON THE SIXTH PROPOSITION.

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN :

THE brother says that I have called him back to this subject, and he has had his *second say*, and if his people are not ashamed of that *say* before I get through with my remarks, they have less conscience—less judgment and appreciation than I have given them credit for.

I propose to read two passages that he read from this Discipline, and show you that he knows nothing at all about what he has been talking. We will interpret every thing else he said by the construction that he has put upon this. He called your attention to the *General Conference* to show you that our Church government is one of tyranny and despotism, and here is the passage which he read: "The ministers and laymen shall deliberate in one body; but, upon a call of one-fifth of the members of the conference, the lay and clerical members shall vote separately, and no measure shall be passed without the concurrence of a majority of both classes of representatives."

Mark the language here: the General Conference shall be composed of one clerical member for every twenty-eight members of each annual conference, and an *equal number of lay members*. There are five lay members, then, to every five preachers. The passage which the gentleman read says: "That upon a call of one-fifth of the members of conference," etc.—it does not say from whom the call shall come, whether from the clergy or from the laity—the members of the conference shall vote separately. Is there any tyranny in that? Is there any despotism in that? It does not say on which side of the house the one-fifth must be which makes the call. If there are fifty preachers and fifty laymen, then one-fifth would be twenty. Of these, ten might be preachers, and ten laymen; or there might be one preacher and nineteen laymen, and then they shall vote separately. *And no measure shall be passed without the concurrence of a majority of the preachers*; that is what he said, or, at least, that was the impression he endeavored to make; but a concurrence is required of both classes of representatives. If fifty laymen, with equal rights and privileges, can not defend themselves against fifty preachers, when every layman has one vote to put against every single preacher's vote, they ought to be oppressed a little. Nothing can be passed as a law in the General Conference without a majority of the lay element present vote for it. And that is oppression, is it?

Do you remember how the gentleman went off into a terrible exhortation and protest against such tyranny and despotism? If he can



not understand a plain *simple passage* or *article of law*, we ask, in the name of common sense, how he is to understand any thing in the world? What does he mean? Does he think that I will not follow him, and expose his misrepresentations? Does he expect to palm off such misrepresentations upon this people? I will, again, call your attention to the trial of members: "Upon the presentation of such bill of charges, the preacher shall appoint a committee of not less than five, nor more than thirteen, who shall have full power to try the case; and if the accused be found guilty, by a majority of the committee, and the crime be such as is expressly forbidden in the word of God, let the preacher declare him suspended or expelled. Nevertheless, the preacher may, at his discretion, bring the case before the whole church for trial." From the brother's speech, he seems to think that a Methodist preacher can cite a member to trial at his pleasure, and expel him without difficulty. He seems to suppose, that it would be the delight and interest of the preacher to expel any and every one who may have become the object of his dislike. The very fact that he tries to make the impression upon this audience, that the preacher would select, as a committee, for the trial of an offender, the personal enemies of the man, in order to secure his expulsion from the Church, is virtually charging us with dishonesty. That was implied in his language, whether he intended it or not. I suppose that because I am out of the kingdom, and a Methodist preacher, that I will take advantage of the power invested in me, and select a committee that I know will expel the man; especially when I know I shall be held amenable to the annual conference for mal-administration, if I do not discharge my duty in the premises. It seems to me that fear of that "*great iron wheel*" that, like the car of Juggernaut, might roll over and crush me, would deter me from any thing of that kind. I suppose, because the gentleman is a *Christian*, and I am out of the kingdom, that many things are allowable in him which would be ungentlemanly in me.

Is there any oppression in this whole thing? When any member of the church brings against another member a written bill of charges, with specifications, the preacher may select a committee of five or seven to try the man, or the man may be tried before the whole church, and all the preacher can do is to sit, as the moderator does at this debate, and regulate the proceedings, and see that the man has justice done him. If that is oppression or despotism, I wonder where liberty is to be found in this country!

Now the extracts which the brother made from Inskip, may have been perverted in the same way. This is what he does with the Methodist Discipline, when he knows that I will follow him, and expose all his misrepresentations. The quarterly conference seems to him like one wheel inside of the "*great iron wheel*," and to be gotten up for the express benefit of the preachers. How are its members appointed? The Discipline gives the preacher the right of nomina-

tion, but he seldom exercises that right. The persons composing the quarterly conference, are the *class-leaders*, the *superintendents of the Sunday-schools*, and the *stewards of the church*. But, then, the preacher has them all under his thumb, and he can manage them, and do with them just as he pleases, and the presiding elder has no authority in the case! Does the gentleman know how these stewards are appointed, and when they are appointed? They are elected every year, and the preachers are changed quite too frequently to perfect a system of tyranny. His whole speech was a libel upon Methodism, as false as the spirit that instigates it. It was a vile slander upon Methodism, which is the glory and pride of my heart.

The brother told you, in his last speech, that I blasphemed, and elders and brethren sat around and laughed at my blasphemy. I did not call Christ a fool. His friend and brother represented him as doing a very foolish thing. I am sorry he has been so hard pressed, and has had such a hard struggle all the way through this debate, that his brethren have been in such anguish and fear, that they have not laughed any for him. It is a pity that he has not received any encouragement. I think he would feel better if they would only laugh a little for him, and cease to twit my brethren on account of their *laughing and tittering*. I have tried to conduct this debate in the spirit of Christianity; I feel confident that you will bear me witness that I have tried to deport myself as a Christian gentleman. If I have used any harsh and unbecoming language, it has been in reply to my friend's offensive and opprobrious remarks.

I am a blasphemer, forsooth, because I represented Christ as a reformer. But Mr. Campbell did the same thing, and he has told us that his Church was the Church instituted on the day of Pentecost, ever since Monday. I would like to know *which* of his churches was instituted at that time. The church in Lexington differs from the church in Winchester in its polity. The church in Lexington affiliates with the American Bible Society, and his does not. Which one is the one that was instituted on the day of Pentecost? He condemns his brethren here for engaging in the whisky traffic, and the church in Paris, until very recently, tolerated that traffic. Which was established on the day of Pentecost? The whole thing is an absurdity.

And then the brother talks about creeds. I will give him a passage of Scripture, and I want to see what he will make of it. It is Acts xvi: 4, and reads as follows: "And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem."

Will he find those decrees that were ordained of the apostles and elders at Jerusalem, in the New Testament, and identify them, and show them to me? I would like to see them. I assert, once more, that our polity is divine in every sense in which his is divine, because we have every thing which Christ gave for the government of the Church, and we claim that our economy is based upon the Bible.

The prudential arrangements founded upon the necessities of the case, are as divinely authorized in my Church as they are in his. I did not say men were not commanded to pray. I want the authority for holding prayer-meetings, and for teaching Sabbath-schools, just as he is teaching them. We want a "Thus saith the Lord" for the establishment of Sabbath-schools just as he has them. That is what I am talking about; not the principle, but the way of doing the thing. God has not laid down any rules by which men shall preach the Gospel. The command was: "Go ye into all the world and preach the Gospel to every creature." The Gospel may be preached in many different ways. My way of preaching it is very different from brother Brooks's way of preaching it. I suppose he has a divine way of preaching it. He preaches it according to divine appointment, and he declares me, and every thing connected with my Church, to be heretical, and says we are out of the kingdom.

I wish to read the brother some of the inconsistencies of his system. I want to show him where Mr. Campbell taught that any one, whether belonging to the kingdom or not, had a right to baptize. I will read on page 571 of the report of the debate between Campbell and Rice, where he says that any one to whom the man applies has a right to administer baptism: "There is no law in the Christian Scriptures authorizing any one class of citizens in the Christian kingdom to immerse, to the exclusion of any other class of citizens. Apostles, evangelists, deacons, and unofficial persons are all represented as immersing when occasion called for it." I suppose that there is divine authority for that. I will read another quotation, for the purpose of showing the exclusiveness of his system even in the estimation of some of its most ardent friends. (*Campbell and Rice's Debate*, p. 771.) Barton W. Stone, a minister of his Church, speaking of the Reformers, says: "Should they make their own peculiar views of immersion a term of fellowship, it will be impossible for them to repel successfully the imputation of being sectarians, and of having an authoritative creed (though not written) of one article, at least, which is formed of their opinions of truth; and this short creed would exclude more Christians from union than any creed with which I am acquainted." To this, Mr. Campbell replied: "I agree with the *Christian Messenger* (Stone's paper) that there will be more Christians (calling all Christendom Christians) excluded by insisting on this command—'Be immersed,' etc.—than by any creed in Christendom."—*Mill. Har.*, v. i, pp. 370-2. And yet this is the very command upon which he wants us to unite with him in church organization.

Mr. B. wishes to know how we detect heresies by our creed; he also asks if he can not ascertain what is in the Bible as well as we. Having ascertained what we believe to be the teaching of the Bible both as to doctrine and practice, we have committed it to writing for the sake of convenience, and this is our creed. Our decision

as to what is heresy in belief, and immorality in practice, is herein set forth; and, when charges are preferred against a member, we have simply to refer to the "Discipline" to fix the character of his offense. But the gentleman's Church has no such convenient compend of Bible doctrine and law. Every time my friend decides as to the meaning of the sacred Scriptures, or the character of an offense, he virtually establishes a creed. A man's creed is nothing more than his belief, and is the same whether written or unwritten. Our creed is written, and may be read and known of all men; but my friend's creed is concealed in the chambers of his soul, except as he publishes a portion of it now and then to the world. He advocates a union upon the basis of the Bible alone. Do you suppose that if I should agree in all sincerity to be immersed by him, and join his Church, and should, after having done so, enter the Christian Church in the town of Winchester, and select for the foundation of a discourse the ninth article of our "Discipline," to which he has so seriously objected, and preach from it what I now believe to be the truth of God, that he would tolerate me? The thing has been tried, and would not work. If I should go into that church and begin to preach, I should very soon develop the fact that there is a creed in it, and he would come and tell me that I was preaching heresy, and not according to the truth. You know this fact, and I know it well, for, as I just remarked, it has been tried, and would not work. It is all "stuff," if you will allow the expression, to talk about not having a creed, and of uniting upon the basis of the Bible, when he alone must interpret it. I am willing to unite with any man upon the Bible, but not upon the brother's understanding of it. He understands it to teach that immersion, and nothing but immersion, is baptism. I understand no such thing. For me to agree with him upon his idea of baptism, would no more be a union upon the basis of the Bible than for him to agree with me upon my idea. The only way to unite upon the basis of the Bible is to take the word of God and let every man interpret it for himself. I am not responsible to any man, so far as my religious obligations are concerned; I am responsible to God alone. I must read his revelation for myself, understand it for myself, and believe it for myself; and, whenever I plant myself upon my understanding of it, so far as I am individually concerned, I am upon the Bible, and sustaining my proper relations to Almighty God.

The article to which my friend objects, which teaches *justification by faith in the merits of Jesus Christ*, agrees with the Bible. I have not time, at this late hour in the debate, to show you our understanding of its exact purport. I have never heard one of the gentleman's denomination explain it as we Methodists understand it. We have a right to put our own construction upon our own language. When I say a thing, I know what meaning I intend to give to my words as well as any one else, and, probably, a little better, and, ac-



according to the usages of the literary world, I am allowed to put my own construction upon it. We believe that while faith is *not alone* in the work of salvation, it is the only thing that appropriates the blood of Christ, by which we are cleansed.

My friend's remarks with reference to the division of the Methodist Episcopal Church do not present the facts in the case. I know whereof I affirm. I know that there was a mutual agreement with reference to this separation. The line by which the two churches were to be separated, and the territory to be occupied by each, were agreed upon, and if my statement is questioned, I can produce the testimony. The two divisions agreed to confine their labors, the one to the North, and the other to the South, and nothing has since occurred to change the original contract. We obtained every thing which they withheld from us when the separation took place. The brother says that he knows all about it. But he is honestly mistaken. He also told you that he knew all about the General Conference, but I showed you that he knew nothing of the matter. He is like a drowning man, who catches at straws to save himself. This is what he has been doing, but down he goes, taking his theory with him, in spite of all his grasping, panting, and blowing.

I stated, in my former speech, that, in some regards, our quarterly conference resembled the circuit court of our commonwealth. He represented me as having compared it to the quarterly court, which I did not do.

I will now repeat the arguments which I have offered to show that the Methodist Church, in her doctrine and polity, presents a feasible basis for the union of Protestant Christians. It does not impose upon any one any thing not essential to salvation. It allows every one the right of private judgment. It allows every one to be baptized in any way he may choose. It does not, in any manner, interfere with the dictates of the conscience, concerning this and all other rites. It does not agitate those questions, which, whether they be true or false, are not essential to the salvation of the individual. These affect the religion of no man in any way. Our Articles embody only those doctrines which are considered, by all denominations of Christians, as essential to salvation. There is not a Church in the land that can not unite with us more readily than it can unite with my brother's Church, because we impose no new burden upon them, and we restrict them in none of their privileges and present beliefs. I believe that immersion is baptism, because water is applied to the subject, and the prescribed formula is pronounced over him.

But my brother could not, or would not, receive my children into the Church. Presbyterians could not enter his Church, because, he tells us, that they are honest and conscientious. The largest Churches in the land can not enter into a union with him. The Methodist Church, with her more than two millions and a quarter of communicants, can not come into communion with him. The Presby-

terian Church, with her nine hundred thousand members, can not unite with him; neither can the Lutheran Church, nor the Episcopal Church. He stands alone, as he said the other day, with our good brother French and his brethren, in the kingdom.

Why is my friend so anxious to receive the Baptists into his Church? If they are in the kingdom, why not let them alone, or go to them? If I believed that any particular denomination was in the kingdom, and I out of it, I would go straight to them. But we claim to be in the kingdom, and built upon the foundation of Jesus Christ and the apostles—Christ, who is all in all, being the chief corner-stone. Our creed is but the expression of what we believe the Bible teaches. It is presented in a condensed and convenient form. Our polity is partly divine and partly human. It is divine in every sense in which the polity of my brother's, or any other Church, is divine, because we have the orders of the Apostolic Church—elders and deacons—and we have all the doctrines and teachings of the New Testament applicable to men in all the positions and relations of life. We have our prudential arrangements, as does every other Church in the land. For those, we do not claim divine authority. They are no more of divine origin than the office of superintendent of a Sunday-school. Our bishops are elected simply to oversee the Church, and look after its general interests.

I did not say that our success was an evidence of the fact that we were right. I said that our success was an evidence of the wisdom of our polity. It has proven itself to be adapted to the wants and conditions of the people of this land. We have always been considered the pioneer Church. We have proceeded, step by step, with the age, as it has progressed. When the hardy sons and daughters of toil have gone to the far West, the Methodist preacher has sometimes made his appearance, before they have pitched their tents, with his saddle-bags and his Bible, to preach to them the unsearchable riches of Christ.

Gentlemen Moderators, I tender you my sincere thanks for the impartial manner in which you have presided during this discussion. May the richest blessings of God be yqur portion. I am, also, sincerely thankful to this congregation for the kind and earnest attention which they have paid to my efforts during the progress of this debate.

## MR. BROOKS'S THIRD REPLY, ON THE SIXTH PROPOSITION.

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN:

I KNOW the position in which my brother finds himself this evening is not very pleasant. I am fully aware of that fact, and sincerely sympathize with him in his present troubles, but this is the proposition he is here to affirm, and I to oppose. I invite your attention to his Discipline again. He says I have misrepresented it, and do so continually. The gentleman was not himself in his last speech, and you must excuse him. I have told you simply what the Discipline teaches, notwithstanding that he says it is a "*libel* on his church." If so, then, Cookman, Inskip, and Bishop Bascom have *libeled* the Methodist Church. If the gentleman will keep cool, I will tell him once more that the General Conference is composed one-half of lay and one-half of clerical members or preachers; that the preachers have all things as they want them now; that they have got their system of despotism established already. Now, suppose the lay members in that Conference want to reform this system of tyranny which has been raised over them. Suppose they can get just half the preachers, less three, in their favor, and are about to carry any reform measure before the Conference; now, then, one-fifth of the whole Conference, taken from that half of the preachers opposed, can call for a division of the house; then the lay members have to separate, and calculate their strength, for the measure must be carried by a majority of both branches. Well, the lay members have the majority, but the preachers, on separate vote, have two or three majority against it; then the measure fails, and a majority of the preachers rule the Conference.

Now, that is the liberty possessed, and there is no misrepresentation about it. We give it as it is. I want you to clearly and distinctly see it. The Conference is composed of these two classes, the lay and clerical members, equally divided, and no measure can pass without a concurrent majority of both sides of the house. A majority of both sides must vote for the measure. But suppose the measure be to overturn this system of tyranny, of course it can not be passed without a majority of the preachers. Do you not see that the preachers have it in their own hands? I tell you the lay members have no more authority, no more voice, no more power, than the subjects of the Czar of all the Russias, and could not vote any thing without the preachers. They may be, like Bascom, so demented as to accept the system with all its deformities, but there is no liberty

for them. As to this quarterly conference, my friend said that, of the stewards and class-leaders, there were generally only two or three of them in these conferences. That only makes it worse for him; but how does it happen? There is to be one leader to every twelve members in the church, as required by the Discipline. How, then, does it happen that there are only two or three of these? If the church here were to send the full number of class-leaders, they would send more than that. No, sir, they have no power at all. We have simply presented the thing as it is in the book. We have not misrepresented. He says the preachers are all in the favor of the members, and that I charge him with being dishonest. I do not charge him or any body else with dishonesty. That is not the question I am arguing. I am not charging him with dishonesty. I simply show that he has a bad government, and that, if that bad government should some day be filled with bad men, you will see tyranny, such as would result if the government of the United States were a despotism, such as is this system. Just make the legislative, judicial, and executive departments of this government all one; make Congress not only law-makers, but judges and executors of the law, and how long will it be before Congress will be filled with a class of men who would crush out the liberties of this country? Their's is just exactly such a government. How long will it be before bad men get into this? Then he will, with Mr. Inskip and others, acknowledge that this system results in great harm, sorrow, and trouble to the Church. I am not impugning the motives of my friend's Church—not for one moment will I do this.

But again: The church at Lexington, he says, affiliates with the *American Bible Society*, while the church in Winchester does not, and therefore we have not the same polity. I have to say again that he is mistaken. The church at Lexington does not do any such thing, and I make this statement upon the authority of brother Wilkes, the preacher of that church.

He spoke of the decrees that went out from the church at Jerusalem. You must remember that the apostles were in that conference; that they then lived on earth, and were come together there to determine questions that were agitating the whole Church. This is no model for the gentleman's human and uninspired councils. But he can not find the decrees of this council. I will read them for his enlightenment: "Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: but that we write unto them that they abstain from pollution of idols, and from fornication, and from things strangled, and from blood." Acts xv: 19, 20. These are the decrees; if they will do him any good, he is welcome to them.

I believe that I have noticed every thing in his last speech, unless it be his reference to the fact that Mr. Campbell somewhere said, any Christian man might baptize under certain circumstances. Any



Christian man, under certain circumstances, *has* a right to baptize. If an humble brother should preach the Gospel, where there is no preacher, he has just as much right to do so, and baptize, as any preacher. They both preach and baptize by authority of God. But if that man were here in Winchester, for order's sake, I would prefer the preacher to do this.

We are not trying to get any body into our Church on this occasion, but to declare the truth. I did give to brother Hiner, and some of his brethren, an invitation, at the suggestion of brother Wiles, and I have no objection to seeing him obey the Gospel and come into the kingdom; but we are not here to-day for that purpose. My purpose is to show that the doctrine and polity of the Methodist Church do not present a feasible basis of union for all Protestant Christians. My friend's object was to prove that it does present such a basis. I want to see how he has done it. He says he has a right to put his own construction upon the language of his Discipline; that is, it means what it says, but he constructs it differently. Well, I have just as much right to put my construction upon it, as he has to put his. When I use the term *horse*, I mean what I say, and he understands me to mean what I say. When I find words in his Discipline, I understand them to mean what I would, if they were in any other book; but he can not understand it so well, because he will not. It does not suit him this evening. His Discipline disrobes his members of every particle of power under heaven, and yet my friend comes here to prove that the doctrine and polity of his Church presents a feasible basis for the union of all Protestant Christians. In his last two speeches, he did not even make an attempt in this direction. He made just two arguments this morning. In one he boasted that his Church had a creed. Is there any proof of his proposition in that? The Methodist Church has a creed, and therefore presents a feasible basis for the union of all Christians! Well, the Presbyterian Church has a creed; therefore, the Presbyterian Church presents a feasible basis for union. I can see no other logic in it, and the gentleman finds no comfort in this fact.

He presented only one other argument, which he says he never made anywhere else. Well, he has said this; others say otherwise; for I have it from a brother, that it is the same argument he has produced before—to-wit: The Presbyterians practice only affusion, the Baptists only immersion, and that we Methodists will receive the sinner any way he pleases to come; that is, we are the most accommodating set of people in the world. We do not care what the book says, so we get you; therefore ours is a feasible basis of union.

This is the sum total of his proof, that his Church presents a feasible basis for union. Now, has he demonstrated it? Has he shown that his doctrine and polity present a feasible basis for union?

No, sir. There is not a Presbyterian on earth that would leave his Presbyterian polity to go to this human system, for the Presbyterians claim divinity for their government. Not a Congregationalist under heaven would accept it, for they, too, claim divinity for their form of polity.

Now, in a brief manner I want to review the arguments we have made against this proposition, and close the debate.

In the first place, I have shown that union with his Church is impracticable, because John Wesley founded his Church; and therefore it is a human affair; and the gentleman has not denied it. We have had it before him two days, and yet he has not denied it once.

I have shown, from his own bishops, that his Discipline and creed, and therefore his Church, are founded upon "the experience of a long series of years," and upon "observations and remarks made upon ancient and modern churches." Yet he has not denied this, or brought it in question. He has not once denied that it is human throughout. He began, this morning, by telling you the polity of his Church was human. He did more than I expected. I expected him to say that Christ had not given any system of government for the church, but he acknowledged his to be human. No, he does not claim divinity for it.

He asks my authority for Sunday-schools and prayer-meetings, as if the Bible did not tell us to pray, and pray always, to bring up our children in the admonition of the Lord, to preach the Gospel to every creature. And this is all that is necessary to authorize our work.

Again: we demonstrated that not an officer in his Church corresponded with the officers of the primitive Church. The editor of the *Nashville Christian Advocate*, in response to an article in the *Protestant Churchman*, says that "Methodism North and South has already a Diocesan Episcopacy." Such an officer was unknown in the apostolic church as, also, elders and deacons as they exist in his church.

In the next place, I have shown you that we could not accept the system of the gentleman as a feasible basis of union, because that system is a tyranny of the worst possible character. I have proven that the preachers make their laws, sit in judgment to decide the import of these laws, and execute them. The gentleman has not attempted to deny but one single count of this indictment; that is, that the preachers make the laws. He tells us they have only equal liberty with the lay delegates in making these laws. And then he has attempted to hide from you the fact that an equal number of preachers, or that one-half, contained one-fifth of the conference—enough to call for a division. Of course, you can get one-fifth of the conference out of one-half composed of preachers. Now, if the lay members want to pass an act contrary to the interest or will of the preachers, one-fifth of the conference, one-half of which is composed

of preachers, can demand a separate vote. And then there must be a majority of both sides of the house to make it a law. All the preachers have to do is to vote against it, and it can not become a law. We reiterate the fact, that they make their laws, sit in judgment upon the bench, and, more than that, they enforce these laws. If you want a grander despotism than this, you will have to cross the Atlantic to get it.

Again: I have shown, from his own creed, that, with the Roman Catholic Church, he claims the right to change and abolish ceremonies and rites. The usurpations of the Roman Church were no greater than the usurpations of his. Rome claimed the right to change the ceremonies of the primitive Church, and they changed baptism with the rest. This is just what my friend claims the right to do. They have, in the next place, adopted, in great measure, the ritualistic services of that Church, and retain them to this day, though unscriptural in every sense.

To all of this, my friend has not a single word of reply. And yet what daring presumption is this! he does not hesitate to do what even inspired men, in any age of the world, never dared to do. God Almighty, through the inspired apostles, ordained the rites and ceremonies of his Church, and left them in the world, and that church which interferes with them presumes to usurp the authority of heaven, and to trample under foot the power of God. I contend, to-day, that this is one of the highest and most fearful counts in the long catalogue of wrongs which stand against his Church on this occasion. Can the world consent to a union on a basis like this?

More than this, I have shown you that his ninth Article of Religion is inconsistent with itself and with the word of God, for it says we are justified by faith only, when the word of God says "A man is justified by works, and not by faith only." He has not made even an effort to defend this article, and yet wants us to unite with him upon it. I have shown you, again, that his article in reference to reconciliation was false, for God sent not his Son to reconcile himself to the world, "but God is in Christ, reconciling the world unto himself." I insist that, before the Savior was exalted to the throne of God, he had enabled God, by his death, to be just, and yet the justifier of guilty man. Now, his influence is used upon the world, to reconcile it to God. The death of Jesus enabled him to be just to himself, and yet to justify all who believe in him.

Lastly, I have shown you that his article in reference to baptism was untrue, and have asked him for one single reference of Scripture, to prove it to be the "mark" of any thing, or a "sign of regeneration."

He has failed, then, to show that his Church presents a feasible basis for Christian union. My candid opinion is that he will never try it again, for he has failed so signally that he will himself be satisfied.

## CLOSING REMARKS.

I thank you, Gentlemen Moderators, for the very patient, candid, and earnest manner in which you have presided over this discussion. I know we have taxed you heavily. We thank you for your kindness. To you, fellow-citizens, we are grateful, for you have listened to us patiently and kindly during this discussion. We have discussed these questions calmly and earnestly, yet, we trust, in the spirit of the Lord. We are willing to leave it to your candid judgment, simply asking you to give what we have said due consideration.













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